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Chronicle

Home News.—With unprecedented speed, the Senate in the course of six days ratified the seven treaties submitted by the President. The Four-Power treaty having

All Treaties been accepted on March 24, with a

Ratified reservation, by a vote 67 to 27, the

Senate proceeded to approve the remaining treaties in the precise form in which they came from the Washington Conference. The agreement and the declaration supplementary to the Four-Power treaty were joined together for the purpose of voting and were ratified, on March 27, by a vote of 73 to 0; the Naval treaty was ratified, on March 28, by a vote of 74 to 1, Senator France alone voting in the opposition; the treaty dealing with submarines and noxious gases was ratified, on March 28, unanimously; the Nine-Power treaty relating to Chinese policies was ratified, on March 29, unanimously; the treaty dealing with Chinese tariffs, on March 29, by a vote of 58 to 1, Senator King opposing it.

Secretary Hughes, on March 31, sent notes to the Powers that participated in the Washington Conference, notifying them that the Senate had ratified all the treaties, and pointed out that the United States Government was

prepared to exchange ratifications at the convenience of the other Governments.

A gigantic strike, involving 600,000 coal miners and 6,000 coal mines, went into effect on March 31. The purpose of the strike is to force the operators to enter into

The Coal Strike negotiations for new wage-contracts, and it is declared that the men will not return to work until their purpose is accomplished.

Mr. John L. Lewis, President of the United Mine Workers of America, in behalf of the strikers, issued the following statement, on March 31:

Statement of Miners The strike upon which the United Mine Workers of America are entering is not a question of small magnitude nor one to be lightly considered by the American people. It is

fraught with far-reaching consequences and serious responsibilities as affecting the public weal. The withdrawal of in excess of 600,000 men from the mines of the country constitutes a serious problem. Aside from the inevitable coal shortage which will ensue to the profit of coal operators and to the detriment of the public, it will cause a dislocation of industry throughout the nation, affecting hundreds of thousands of citizens in other walks of life.

This is a deplorable condition and constitutes a sad commentary upon the relationships of employer and employee in American industry. Every thoughtful man recognizes that in the end a settlement of the problems of the mining industry must perforce be effected. Such settlement must come through joint conference with accredited representatives of the mine workers of the nation.

It is most unfortunate because of the arbitrary attitude of the coal operators that such a meeting cannot be assembled until the country has endured the agony and convulsions involved in an industrial strife on such a gigantic scale. In the present issue the public has been lulled in a sense of false security by the soothing statements of those who will profit through a strike.

The mine workers repeatedly have called attention to these facts and our statements have gone unheeded. The responsibility must therefore be with those who have forced the present situation and are seeking to beat the miners backwards. As self-respecting citizens, we are resolved to stand in opposition to those who deny us a living wage and our proper aspirations for an American standard of living.

Mr. Samuel Gompers, in a statement, issued in behalf of the American Federation of Labor, after reviewing the coal situation from the year 1916, calls attention to the fact that the miners worked during the war and for a year following the year at the wage scale fixed by the Fuel Administration. This wage gave the miners a thirty

per cent increase, although commodities had increased in cost 100 per cent. In September, 1919, the operators were selling coal at even higher prices than they had received during the war, as a consequence of the fact that the price-restrictions, fixed for the war by the Fuel Administrator, had been lifted at the beginning of the year 1919. The miners, having met in convention, demanded a revision in the wage-scale. The mine-owners refused to consider the demand, on the ground "that the war was not officially ended," although they themselves were availing themselves of the removal of the war-time restrictions and were charging any prices they could extort.

At this point, says Mr. Gompers, the Government intervened, and the miners had to accept an award handed down by the board composed of representatives of the operators, of the public and of the miners, although the representatives of the miners dissented from the award. This award was subsequently changed by voluntary agreement between the operators and the miners, so as to give an increase in wages from \$6.00 per day to \$7.50. The immediate cause of the strike is given as follows:

A clause in the agreement which was negotiated in line with the Government's award provides that prior to the expiration of that contract representatives of miners and operators of the central competitive field shall meet and negotiate a contract to take the place of the one about to expire. The miners have insisted upon the fulfilment of that part of the contract; the operators have repudiated the same, and are now appearing before the court of public opinion with "dirty hands" as contract breakers. This is not a condition brought about by the miners; the operators have violated the old agreement and refuse to make a new one with the deliberate purpose of forcing the miners to quit—in other words, a lockout.

The contract to which Mr. Gompers refers expired at midnight on March 30.

The operators' side of the controversy was stated by Mr. Alfred M. Ogle, Vice-President of the National Coal

*Statement of
Operators* Association, in the course of testimony given by him on April 1, before the House Labor Committee:

The miners have been quibbling about this whole wage conference matter. Apparently there is a serious misunderstanding throughout the country as to the supposed obligation on the part of the operators to meet the miners in joint conference. The resolution adopted at the time the wage contract was negotiated in New York, on March 30, 1920, can be taken only as an expression of hope that the miners and operators would be able to negotiate a new contract at the end of the two-year period. It was not a binding or legal obligation. It was not a part of the contract as written by the Government commission.

Under all circumstances, such a contract as was entered into between the miners and operators could only be regarded as binding during the time of its existence, and there could be nothing that would compel one side, in the case of violation of the contract by the other, to be further bound by it. The miners flagrantly violated the conditions of the contract when they struck in 1920. That was a strike against the contract written by the Government. The miners felt free to break it, and they did so. When it was

to their advantage they did not hesitate to break the agreement, and it was done all over the country.

Mr. Ogle declared that the operators were willing and prepared to enter into State agreements with the miners, and had made overtures to the miners for State conferences. These overtures, however, had been rejected. He denied that the operators were under any obligation to make a general contract. He said that the miners themselves, in their official organ, had stated, after the adjournment of the Cleveland conference, held in September, 1920, that the Four-State conference had been disrupted, and they had turned over negotiations to the miners and operators of the different fields. "It was," he continued, "through these State agreements that the strike was ended with advanced wages. . . . If the miners are anxious to negotiate with the operators, they can have these State conferences at once."

Another reason for the refusal of the operators to enter into a general conference was the fact that a number of the operators are at present under indictment for having participated in "joint wage conferences, exactly the nature of conference that the miners are now insisting on." Under these circumstances, it was perilous and unreasonable to accede to the miners' demands. Moreover, competitive conditions, he said, had so changed in the past two years that a conference for negotiating a general wage-scale was impracticable.

France.—To the question, "What has been the result of war on the religious situation?" Paul Doncoeur, writing in the Paris *Etudes* gives the following answer: We must

*Religion and
Public Sentiment* not in this case, he says, remain satisfied with mere generalities. Neither

is it possible to pass an absolute and final verdict. There can be no question of a sudden and complete transformation of the country, nor of a kind of conversion *en masse* of the people as the result of the terrible lessons of the war. God's appeal to France has undoubtedly been a compelling one, but strong as it has been, it met with resistance. On the other hand, the transformation of the souls of men is only brought about through a deep and lasting work of grace. Such a work, external events can render more easy, but they can never take the place of this Divine factor. Moreover, salutary as the great trial of war has proven to enlightened minds and gallant hearts, it easily broke down the courage of weaker ones. The length and the extraordinary trials of the contest seemed to crush those souls whose faith and piety were only of a superficial character. Besides this, on the return of peace, many forgot the stern lessons given them in the hour of trial, and long deprived of all pleasure and comfort sought again with eager greed the coarse and ignoble joys of life.

What then may be considered as the permanent effect of the war on the religion of France? The truth is that the soil of France has been opened by the plough-

share of war; the furrows have been made ready; sturdy workmen have begun to cast in the good seed. The spirit of sacrifice must render that seed fertile. But this is only a beginning. The sower's task must be generously carried on. We must above all prevent the enemy from sowing tares in the field. Speaking without metaphor, we can state that the contact of our countrymen with the priest and the practising and fervent Catholic scattered many old prejudices, broke down a great deal of distrust, and destroyed the rancorous hatreds of the past. Moreover, suffering humbled the pride of many and softened their hearts. The curé, the schoolmaster, the village mayor and alderman, the peasant and the workman have found out that the old-time religious conflicts are over. Our soldiers returned from the army with changed dispositions of mind and heart. Many had already come back to the Faith; as many had been won over to greater tolerance, the majority frowned on anything like open religious hostility or persecution.

The most striking result has been a visible transformation of public opinion in the field of politics. The majority of Frenchmen no longer tolerate the rancors, the persecutions and the hatreds of former times. This is the reason why a number of new men, strangers to our former political troubles and factions, were chosen in our last elections and more especially in the elections to the Chamber of Deputies, November, 1919.

Ireland.—After a week of furious Orange onslaughts on helpless Ulster Catholics, many of whom were brutally slain, the Governments of Northern and Southern Ireland

*A New
Agreement* signed an agreement which was ratified by Great Britain, to promote peace between the two sections of the country.

As announced in the House of Commons by Winston Churchill, Secretary for Colonies, the document reads:

1. Peace is today declared.
2. From today the two Governments undertake to co-operate in every way in their power with a view to the restoration of peaceful conditions in the unsettled areas.
3. The police in Belfast are to be organized in general in accordance with the following conditions:

(a) Special police in mixed districts to be composed half of Catholics and half of Protestants. All specials not required for these forces to be withdrawn to their homes and surrender their arms.

(b) An Advisory Committee composed of Catholics will assist in the selection of Catholic recruits for the special police.

(c) All police on duty, except the usual Secret Service men, to be uniformed and officially numbered.

(d) All arms and ammunition issued to the police to be deposited in barracks in charge of a military or other competent officer when policemen are not on duty, and an

official record must be kept of all arms issued and ammunition used.

(e) Any search for arms is to be carried out by a police force composed half of Catholics and half of Protestants, the military rendering any necessary assistance.

4. A court is to be constituted for the trial, without jury, of persons charged with serious crimes, the court to consist of the Lord Chief Justice and one of the Lords Justices of Appeal in Northern Ireland. Any person committed for trial for a serious crime is to be tried by that court (a) if he so requests, or (b) if the Attorney General for Northern Ireland so directs. Serious crimes are those punishable by death, penal servitude or imprisonment exceeding six months. The Government of Northern Ireland will take steps to pass necessary legislation to give effect to this article.

5. A committee is to be established in Belfast with equal numbers of Catholics and Protestants and with an independent chairman, preferably a Catholic or a Protestant alternately in successive weeks, to hear and investigate complaints of intimidation, outrages, etc., such committee having direct access to the heads of the Government. The local press is to be approached with a view to inserting only such reports of disturbances, etc., as shall have been considered and communicated by this committee.

6. Irish Republican army activities are to cease in the six counties, and thereupon a method of organizing special police in the six counties outside of Belfast shall proceed as speedily as possible on lines similar to those agreed to in Belfast.

7. During the month immediately following the passing into law of a bill confirming the Constitution of the Free State, being the month within which the Northern Parliament is to exercise its option, and before any address in accordance with Article XII. of the treaty is presented, there shall be a further meeting between the signatories of the agreement with a view to ascertaining (a) whether means can be devised to secure unity in Ireland, or, (b) failing this, whether an agreement can be arrived at on the boundary question otherwise than by recourse to the Boundary Commission under the treaty.

8. The return to their homes of persons expelled is to be secured by the respective Governments, and the advice of the committee mentioned in Article V. is to be sought in cases of difficulty.

9. In view of the special conditions consequent on the political situation in Belfast and neighborhood, the British Government will submit to Parliament a vote, not exceeding £500,000, for the Ministry of Labor in Northern Ireland, to be expended exclusively in relief work, one-third for the benefit of Catholics and two-thirds for Protestants. The Northern signatories agree to use every effort to secure the restoration of the expelled workmen,

and wherever this proves impracticable owing to trade depression they will be afforded employment on relief work.

10. The two Governments can, in cases agreed upon between the signatories, arrange for the release of political prisoners in prison for offenses committed before the date hereof. No offenses committed after March 31 shall be open to consideration.

11. The two Governments unite in appealing to all concerned to refrain from inflammatory speeches and to exercise restraint in the interests of peace.

The agreement was signed on behalf of the Provisional Government by Michael Collins, Eamon J. Duggan and Arthur Griffith; for the Northern Government, by Sir James Craig, the Marquis of Londonderry and E. A. Archdale, and for the Imperial Government by Winston Spencer Churchill, Sir Laming Worthington-Evans and Sir Hamar Greenwood.

This agreement together with the fact that, on March 31, the King signed the Free State bill will, it is hoped, promote peace.

Spain.—The great Catholic daily of Madrid, *El Debate*, hinted some time ago that the Spanish episcopate would soon undertake an important movement for the

A National Social Drive now announces that the movement has definitely begun. With the blessing of

the late Benedict XV to whom the main ideas of the movement had been disclosed, and also of the recently elected Pope, the entire body of the Bishops of the Peninsula has just issued a joint Pastoral Letter inaugurating a country-wide drive for Spain's social needs. His Majesty, King Alfonso XIII, has officially given the movement his hearty support. The drive is to be carried on according to the best and most efficient modern methods, and while the "drive idea" is rather new in the country, especially on so extensive a scale, it has been received with the greatest enthusiasm, and the most sanguine hopes are entertained for its success.

In their Pastoral Letter, the Bishops give their reasons for the undertaking. They witness the spirit of disorder and unrest prevailing, and in some places increasing, throughout Spain; the weakening of family ties; the disintegration of the family itself. They see the workman suffering and causing suffering in others; the decay of authority, the growth of ignorance and unbelief. The Church and the Fatherland are threatened, they tell their people, with the gravest dangers. As pastors of the flock they have the duty to provide remedies for these increasing evils. They must therefore take practical means to establish such institutions as will aid the Church to carry out her beneficial work, both for the sake of the Church itself, and of the country of which the Church is the strongest rampart. The Bishops frankly recognize and praise the noble work already done in their beloved country, both for the Church and for the State. Now, they

say, there is every sign in the country of a religious revival, the hour, therefore, has come when some definite and extensive program must be adopted and put into execution for the national welfare. The hour is favorable, for Spain has just been taught in the school of disaster—an evident reference to the campaign in Morocco—and is willing to enter into herself and form generous purposes of amendment for the future.

The Spanish Bishops, therefore, inform the country that they are now launching a great "social drive." The only end that drive has in view is to "cut out the gangrene" which has already so deeply affected the social organism, and then to apply the necessary remedies. They wish to appeal to the intellect and the heart of the nation. It is their desire to rouse to action the nobler elements in it, so that there may be a return to those principles of justice, order and charity which make the true grandeur of a people. The Church in Spain, the Bishops write, is poor. But the Church will forget its poverty in the present moment. Beyond all the material needs of clergy, churches and religious edifices, there is the still greater need for the religious and social regeneration of the people. The Spanish Church will, therefore, they say, enter heart and soul upon this great work. It feels confident, the Bishops add, that the civil powers will generously help in this noble undertaking. They tell their flocks that in the very last audience given by Benedict XV, only a few days before his death, he blessed the plan they formed for that end. That plan had just received the hearty encouragement of Pope Pius XI, while their beloved sovereign, Alfonso XIII, had promised his generous support.

Briefly and only in its barest outlines, the Bishops make known their program. They intend to create and organize an "*Universidad Social*," or sociological university for the practical training of young men in the political, administrative and social sciences; for their preparation for higher offices in the State; for their formation as journalists, and exponents of the questions of the day. The Bishops moreover intend to multiply Catholic primary and professional schools, to raise up the leaders of tomorrow, and to perfect the men of the present generation. They intend to systematize Catholic social propaganda, in order thus to form a bulwark against the attacks of Protestantism, infidelity and unbelief. It is their purpose in conjunction with the State to establish old-age pensions for the self-denying clergy of Spain; to gather a fund sufficient for the formation of farmers' and workmen's syndicates, and the development of social works in each diocese. While thinking of their own needs, the Bishops add that they will not forget those of suffering Russia and of Central Europe. In closing this remarkable letter, they make a ringing appeal to every class in the nation, to contribute, each in its own sphere and within the limits of its means, to the success of the new crusade, now launched for the welfare of their country. It will be interesting to watch the developments of this fine program.

Leaves from an Irish Diary

J. C. WALSH

WHEN the officials came aboard at Cove, the word went about that no trains were running. "No trains to Limerick." "No trains beyond Limerick Junction." "Trains to Dublin, but none to Kerry." "No train to Cork." There were so many conflicting statements that we decided to chance it, instead of going on to Liverpool and back from there to Dublin. No train to Cork, anyway, but a rusty motor took us to Fermoy, and there we got news. We could get a train to Waterford that night, with a good chance of a train to Dublin in the morning. Here was something they didn't know in Cork. We beat all our fellow-passengers to Dublin by twenty-four hours.

Not far outside Cork we made a detour. The bridge on the road ahead had been blown up during the war, and the way around was very much up hill and down hill. It was here we learned the alarming truth about our engine. Just outside Fermoy is Rathcormack. Here, on the road, was a military patrol, four or five members of the Irish Republican army, our first view of that famous body. In Fermoy, a garrison town, the military center from which County Cork was dragooned so long, no soldiers. Only deserted barracks. Evacuation had begun. Into Waterford by night, and out before sunrise. In the hotel "business as usual," plenty of it. No room at the inns last week because of the great rush of commercial travelers from Belfast after the boycott had been withdrawn. Many ships and great piles of cargo along the quay, which runs with the principal street.

* * *

Dublin. The "Tommies" still patrolled the gates at the Castle. Outside, small groups of them were clearing away the barbed wire from the streets and other approaches to the Castle, and rolling it into bundles. An I. R. A. man, not in uniform, but with rifle on his shoulder, was doing sentry-go at the front door of the City Hall, temporary home of the Provisional Government. Another inside in the lobby. A third in front of the side door, passing and repassing the Tommy doing sentry on the opposite side of the street. The I. R. A. men still were objects of curiosity. "There's one of them now," commented a woman to her companion, as they peered through the balustrade to have a better look at the front-door sentry. Later on, a new sight; a motor lorry, one that the English military had used, now painted green, speeding along with its load of I. R. A. men, in their dark green uniforms, with their rifles in front of them. Elsewhere, turreted armor cars, with English drivers, plowing along unregarded on their way to the docks and England. Very few English soldiers in the streets until the day after the order came which temporarily arrested evacuation. Hardly anything to distinguish Dublin from any other city,

except, of course, the vast height of the municipal police, looking just like policemen anywhere except for their supernatural tallness.

O'Connell Street was bursting into a semblance of Broadway with a crop of new moving-picture palaces, so many that Dubliners are asking, as every American city dweller has sometime asked, how the movies can defy mathematics and still prosper. All the hotels were filled, some of them, seemingly, wholly with salesmen from English houses. Crowds on the street, not there just to keep moving, but each pedestrian heading for some place and anxious to be in out of the raw weather.

Sunday, February 4, after Mass, two nicely dressed little fellows, maybe eight years old, were in serious argument about something, one with, the other without, shoes and stockings. Query, whether, when the line was to be drawn at shoes and stockings in February, the people who have to draw it are quite in possession of their full economic strength. This on St. Stephen's Green. I saw later on that in other places the comfort line is drawn higher up, bare feet being the rule.

* * *

Connemara. Daffodils and crocuses in bloom on February 10 here in the latitude of Labrador. Leaves forming on the fuchsia hedges, sub-tropical palms in summer glory, a clump of bamboo swaying in the mild breeze, early rhododendrons in full flower, and blossoms blowing on the evergreen creepers. Outdoor vegetables, much the same as about San Francisco.

At Mass, men on one side the center aisle, women on the other. When the Holy Name occurs in the Gospel, the congregation takes literally the admonition that "every knee shall bow." Not the head, the knee. After Mass, the prayers in Irish; a pleasing rhythmic roll to it. Outside, men's observing post and women's observing post the length of the church apart.

On the roads here, salutations which tell the story of the life of the countryside. In Irish, "The blessing of God with you." And the answer, "God and Mary with you."

Bad times for the "potheen." Formerly "the law" against private distilling was the law of the enemy; now it is the law of the Irish. Formerly it was for the R. I. C. to enforce the law; now it is for the I. R. A. Every "potheen" maker has a member of the I. R. A. in his family. The law now has the sanction of the community. "I could not very well be an exception, since my own son is the captain," said one old sinner after a raid, "so I left a jar in my house to be seized the same as everyone else; but of course I have the most of it well hidden in the hills." It is going to disappear from the hills too, soon. The men drink much, too much at times, of the fiery liquor: the women never drink it. That is mutually understood. "It

is our great concern to see that our women are well conducted," explained one of the men. The women agree in this view, and leave the mountain brew to the men's sole use.

* * *

At the *Ard Feish* (they call it Ardaish), a long queue of people, four deep, were slowly and patiently working towards the door of the Mansion House hall where the Convention of Sinn Fein was to be held. Three thousand trying to file in where there is room for two. Old and young, seasoned veterans and unhardened youths, friendly, quiet-spoken, patient, unhurried. All day they stayed there in the hall, listening to the arguments of the contending leaders, while the people outside wondered on which side the majority would be when the vote was taken. The people outside were wrong. These quiet people from all over Ireland decided for themselves that, whatever might be the right or the wrong of it, the national unity of which they held themselves to be the symbol was not to be broken. They told the leaders it was for them to find the means of agreement, not for the convention to establish a fissure. The leaders saw wisdom, and a postponement for three months followed.

* * *

The Lord Mayor has kept for himself, at the Mansion House, his official residence, the room on the left of the door as you enter. Mr. Griffith had the room on the right, but he moved to larger quarters in the rear, and Mr. De Valera moved in. The front hall is a political no man's land. You send in your card to Mr. De Valera, and while you wait Mr. Collins happens along; or you wait for Mr. Griffith and it is Mr. Brugha who appears. Mr. De Valera meets in conference with a dozen of his advisers with only a partition between their room and Mr. Griffith's. There is an air of unreality about it. The windows in the room Mr. De Valera uses are punctured in fifty places, not shattered, just drilled, by bullets from high-speed weapons. With the breezes blowing in through these perforations made by their erstwhile common enemy he and Mr. Collins had a long heart to heart talk on the eve of the *Ard Feish*.

* * *

At the City Hall; you send in your card to Mr. Collins. In three minutes you have seen him and are out again. He follows you out into the corridor to shake hands with a leader from Ohio whom you had run across on Dame Street. You make an appointment at the Gresham and keep it just as he is rushing for the boat to England. In fifteen minutes your business is done, including a full statement of position on both sides, presentation to some Cabinet Ministers, and some conversation on outside matters. At the City Hall it is the same way. Mr. Griffith, Mr. Mulcahey, perhaps some others, with important problems in their minds, and, with these two men at least, the solutions ready, step into Mr. Collins' office and in five minutes they are out again, with action begun and probably

far advanced if the telephones are working any way well. Collins is a man of action, and whoever wants to keep up with him has to step lively, the more so as he keeps at it from early morning hours to somewhat earlier morning hours. In the other offices around the corridor the government grind goes steadily on. There are a lot of quiet, soft-spoken young Irishmen, heads of departments, whom nothing flusters, and who act as though taking over departments of government from a departing alien authority was all they had ever been doing since they left college. Their office staffs are something new in civil service, though. They act naturally towards each other, and do not put on any airs. Visitors they treat as though they would like above all things to be of real service. What is to happen to public employes who treat callers as if they were friends? I don't know, but if they change, fall into the stereotyped manner—well, the world will still know itself, and anyway there will have been this one bright hour. There are government offices in other places, or rather there are offices with brass name-plates on the street doors. Mr. Duffy has one in Kildare Street, Mr. Blythe has one in Grafton Street. These Irish ministers always had their offices, but they did not always have the brass plates. Mr. Collins had a branch of his finance office for over a year across the lane from a police barracks and part of that time next door to a station of the Black and Tans. "Do you really expect me to believe," asked the distinguished military officer of the police chief, "that this place has been right here under your nose all this time and that you didn't know it?" It is easy to see that things move along better when a man can work from a single desk at the City Hall.

* * *

One afternoon I was privileged to visit the two small rooms where, for the six last, worst months of the war, the Republic had its military headquarters for the Dublin area. Here they worked out all their problems, including big ones, like the destruction of the records in the Custom House. The rooms are in the heart of the city, but they were never raided. A very distinguished war correspondent was in our party. "This explains your success better than anything else I have seen," he commented, "for unless the people were effectively all with you, this could not have been." We went afterwards to Beggar's Bush, where the new army is installed in the room of the one that has taken ship for England, and later still to Cabinteely, until recently a police fortress which commands the road from Kingstown, the port of landing, to Dublin. It still commands this road, and three others, but there is the difference that it shelters near a hundred active young fellows in grass-green uniforms. If ever the "Tommies" come back to Dunleary (which has resumed its old name) they will have trouble getting to Dublin.

* * *

One hears many good stories, but they are not all confirmed in all details. Here is one that was. Maple's hotel, in Kildare Street, was burning. It wasn't always used as

a hotel, and maybe there were no regrets over a lot of things, papers and such, that were burned. Anyway, when the fire was at its height, the fire chief experienced some annoyance, a woman pestering him with the statement that her husband's books, in the adjoining house, would be burned. Finally he heard, "And when my husband comes out of prison all his books will be gone." "What did you say your husband's name is, ma'am?" "Darrell Figgis." "Hi, there, never mind that fire. Get Mr. Figgis' books out of that room, and be lively." The hotel is an interesting ruin, but the books were saved, and Mr. Figgis, a Protes-

tant Sinn Feiner, afterwards secured postponement of a private hanging party especially arranged for him, was luckily absent when his rooms were visited with the well-defined intention of murdering him, and is now presiding over meetings of the committee which is drafting a new constitution for Ireland. With him, as with others in Ireland, life is undoubtedly duller, but there are compensations. A Cork boy told one who was reproaching him with lapse from the pure political faith, "Nobody wants to be killed any more." The statement is too sweeping, for strict accuracy, but holds for an undetermined percentage.

St. Philip Neri and the Oratorio

JOHN C. REVILLE, S.J.

ONCE a year at least, at Christmas time, musical tradition, and reverence for the hallowed memories of Bethlehem, impel thousands to attend the performance of Handel's great oratorio, the "Messiah." For many, such attendance is invested with a semi-religious character. We need not be surprised at this. For the "Messiah" is the work of a genius who whole-heartedly believed in the mystery he celebrated. The chilling doctrines of the Reformation had not dulled in the soul of the great Protestant composer the warmth of the Catholic belief to which his fathers adhered, and he sang the sorrows and the triumphs of the Man-God with a pathos and power seldom surpassed. If the "Messiah" has faults, if in it tenderness occasionally yields to sonorous splendor, it has one unanswerable apology to make in its behalf. The word oratorio sums up immediately and spontaneously the image and the memories of Handel's masterpiece. The oratorio and the "Messiah" seem to be identified.

But were it not for an humble Catholic priest of the sixteenth century, humble in his own eyes, but great in the sight of God and lifted three centuries ago to the honors of the altar, it is almost a certainty that the "Messiah" would never have thrilled its countless hearers with the lovely lilt of its "pastorale" or the heavenly notes of the aria "He shall feed his flock like a shepherd." Yet few among the enthusiastic hearers of the Handelian masterpiece, of Haydn's "Creation," or of Beethoven's "Mount of Olives," think on hearing them of that gentle Saint, the Apostle of Rome, the Founder of the Oratory and the "Oratorio," St. Philip Neri (1515-1595). Yet to St. Philip Neri the world owes this splendid art-form.

Philip Neri was canonized 300 years ago, March 12, 1622. In his life time he was called "Pippo Buono," "Amabile Santo," the lovable Saint. He left a popular memory in the Church and the world, and an inspiration in the example of extraordinarily winsome virtues, admirably described by Cardinal Newman. To history Philip contributed no literary masterpiece. He left it a better legacy. He gave us one of the world's greatest historical students, the Venerable Cardinal Caesar Baronius. It was

under Philip's eye and inspiration that Baronius planned and wrote his monumental work "*Annales Ecclesiastici*." Philip composed little himself, but another of his great sons, John Henry Newman, wrought some of England's noblest prose. And by a species of spiritual atavism, Newman returned to that species of composition made popular by Philip so many years ago and wrote "*The Dream of Gerontius*," finding in a great Catholic musician, Sir Edward Elgar, a worthy upholder of the noblest traditions of the oratorio as conceived by the gentle Saint Philip.

The claims of Philip Neri to be the inventor of the oratorio have been denied by the musical critic Schele. But the denial rests on slender grounds. According to Schele the oratories of St. Philip in Rome, those of San Girolamo and Santa Maria in Vallicella, where the oratorio is said to have originated, were unsuited to dramatic representations. But the oratorio requires no dramatic setting, neither stage, elaborate movement, nor costume. With slight modifications any hall or church may become a fitting place for its performance. The name oratorio was not, it is true, in common use until about twenty-five years after the death of St. Philip, but there is a long and well-grounded tradition that Philip was the originator of the oratorio, in its main elements and such as we know it today (*Cf. Burney, "General History of Music,"* vol. IV, p. 84). Crescimbeni, one of the earliest musical writers, says: "The oratorio had its origin from San Filippo Neri, who in his chapel after sermons and other devotions, in order to allure young people to pious offices, and to detain them from earthly pleasures, had hymns, psalms and such like prayers sung by one or more voices" (Upton: "The Standard Oratories," p. 10). In his "Dictionary of Music and Musicians," art. "Oratorio," Grove traces the history of the oratorio back to such celebrations as the one popularly known as the *Festum Asinorum* of Beauvais and Sens in the twelfth century and to the old moralities, miracle and mystery plays of the thirteenth, fourteenth and fifteenth centuries. In these the dramatic element greatly predominated over the musical. The Renaissance movement with its pagan tendencies eclipsed

the splendors of this genuinely Christian manifestation of art. In spite of their occasional crudities and even buffooneries, these old dramatic representations were the native and powerful expression of the ideal of a whole people. Far below the artistic perfection of the Greek drama, they nevertheless crystallized in their rugged virility the national creed and aspirations. The pagan tendencies of the Renaissance robbed the people of this splendid heirloom.

Philip Neri, in spite of his cloistered solitude, his humility and withdrawal from the turmoil of the world, was a keen student of his times. Everything that interested or helped the people, especially the young, was close to his heart. Might it not be possible, he asked himself, to give back to them, in a manner suited to the new times and customs, something of the older forms of that dramatic art which the Church itself had so long fostered?

In the oldest as in the modern lives of St. Philip, in Bacci's, as well as in that of the illustrious Oratorian, Cardinal Capecelatro, we have beautiful pictures of "Pippo Buono's" love of music. In one of the simple rules, or rather fatherly warnings which Philip laid down for his religious brethren, he exhorts them to stir themselves by the help of musical strains to the contemplation of heavenly things, *musico concentu excitentur ad coelestia contemplando*. Palestrina, the restorer of ecclesiastical music, the man who, it is said, flooded the earth with the music of paradise, was Philip's friend and spiritual son. For some time the composer was musical director in Philip's Oratory, in succession to the gentle Animuccia, also one of the Saint's spiritual children. Both these masters, indirectly at least, labored for the creation of the new art-form, half liturgical, half secular, whose conception was slowly maturing in Philip's mind. They set to music short and simple vernacular poems, of a religious and Scriptural character, called "*laudi spirituali*." Upton mentions such themes as "The Good Samaritan," "The Prodigal Son." These were set to music by Animuccia, and "performed" before the audiences attracted to the little chapel of the "*Amabile Santo*." There, the Apostle of Rome struck the first chords of these harmonies, which long after thrilled the world in the Hallelujah chorus of Handel's "Messiah," the martial aria of "Arm, arm, ye brave" of his "Judas Maccabaeus," and the regal splendors of Mendelssohn's "Elijah." Philip Neri, among these lords of song! Most assuredly he truly deserves to be there. His own productions cannot of course be compared with theirs. Yet, the sacred inspiration which filled their hearts was caught from the little oratory where "Pippo Buono" gathered his young Romans to praise God in song and verse as they followed the directing wand and inspiring notes of the saintly Animuccia and the incomparable *maestro*, Pierluigi Palestrina. From harmony to harmony all earthly things began, the poet tells us. Philip's lowly strains created the masterpieces of song. The harmonies of the Oratory of Philip were not lost

when their strains died away in the Rome of the sixteenth century. They were reborn in the soul of Handel, Bach, Mozart and Mendelssohn. In the heart of great Catholic composers they brought forth the "Beatitudes" of César Franck, the "*Mors et vita*" of Gounod, Haydn's "Creation," "*L'Enfance du Christ*" of Berlioz, Elgar's "Apostles."

Not yet brought to perfection in Philip's time the oratorio soon took final shape. In 1600, five years after his death, a gifted lady, Laura Guidicciioni, had written "*La Rappresentazione dell' Anima e del Corpo*," which in parts, reminds us of "Everyman." The words were set to music by Emilio del Cavaliere. The oratorio, for it can be practically so called, was sung in the Oratorians' church, Santa Maria della Vallicella. Not long after, Carissimi perfected the recitative and introduced a finer sense of proportion and balance between the musical and dramatic elements. Among the Oratorians in Rome, all throughout the seventeenth and eighteenth centuries, the oratorio, now fully developed, was in honor. Great poets composed the words, illustrious musicians wrought their strains. Thus in the middle of the eighteenth century, Metastasio wrote the words for "The Death of Abel," in 1751, Baldassaro Galuppi, whose *toccatas* found immortality in a poem of Browning, composed the music for Zeno's "*Gerusalemme Convertita*."

St. Philip Neri was canonized with St. Ignatius Loyola just three hundred years ago. They had been close friends in life, strange as it seems, for each was in some ways, in spite of their common sanctity, the direct antithesis of the other. It was right that after death they should be officially enrolled together on the roster of God's heroes. An interesting fact connects the two friends with the history of the oratorio. In 1600, Peri's "Eurydice," the first true opera in the modern sense of the word, was produced. It had an extraordinary success, and countless imitations. For some time the new "*dramma per musica*" threatened to eclipse the oratorio. For twenty years after Cavalieri's death in 1600, the latter was partly forgotten. But in 1622, the year of the canonization of Philip, Ignatius, Francis Xavier, Isidore of Madrid, and Teresa of Avila, Philip Neri's new art-form had a resurrection. That year, the Roman College where the sons of Ignatius and brothers of Xavier were trained in philosophy and theology, revived the oratorio. In honor of the new Jesuit Saints, Kapsberger set to music an allegorical drama, called "*Apotheosis seu Consecratio SS. Ignatii et Francisci Xaverii*." The same year another oratorio on St. Ignatius was composed by Vittorio Loreto (Grove's "Dictionary of Music and Musicians," art. "Oratorio"). Music and words of both oratorios did not rise much above the commonplace. But, fully conscious of that fact, the wily Jesuits set to work to offset the defect. They staged the oratorios with unusual splendor. Both were an unprecedented musical and dramatic success. If Monteverde's operatic masterpieces, then extremely popular, were not

put in the shade, at least the oratorio's future was secured. May we not say here of Philip and Ignatius, what Scripture says of its two heroes, that they were swifter than eagles, stronger than lions: "Lovely and comely in their life, even in death, they were not divided."

A Distinguished Dutch Convert

J. VAN DER HEYDEN

THE religious world in Holland as well as the literary and the world of social reformers is just now deeply stirred by the conversion to the Catholic Faith of Dr. Fredric P. Van Eeden, physician, novelist, poet, playwright, lecturer and Socialist leader. He was baptized in the Benedictine Abbey of Oosterhout, Sunday, February 19, and confirmed at Utrecht, Sunday, February 26, in the private chapel of the Most Reverend H. Van Wetering, the Primate of the Netherlands. The sponsor at Baptism was another convert-author and friend of the neophyte, Peter Van der Meer de Walcheren, the editor of *De Nieuwe Eeuw*, a weekly review that aims at doing for Holland what AMERICA does for the United States.

Van Eeden, who was born at Harlem sixty years ago, is a many-sided genius, who appears to have honestly sought after truth his life long, ever and anon believing that he had found it and then again concluding that he was still far from it. He was by turns a rigid Calvinist, a Theosophist, a Buddhist, and ends, through the mercy of God's grace and with the human assistance of Dr. Van Ginniken, S.J., and the late Dr. De Groote, O.P., who instructed him, by making his submission to the Catholic Church.

When still standing upon the threshold, the would-be convert once said: "Christ Jesus I have known for fifty years; only now do I understand Him." And to him who stood sponsor for him at the font he wrote:

Whosoever believes as I believe, that the Church was founded from on high and that her wisdom transcends human wisdom, submits to her with joy. What I gave out for truth in the past may have been well-meant; but it was naught but human truth and not the Divine truth wherein I know that I now live as you do. St. Paul says: "When I was a child, I understood as a child. But when I became a man, I put away the things of a child." Whoever finds contradictions in my writings must know, that reliable is that only which I hold in the present and not what I held in the past, and that I feel deeply sorry for having at times, through childish folly, ignored and offended the good Mother who unites us both and fosters our happiness.

Van Eeden is possessed of a sensitive and tender heart and was therefore early and deeply affected by the unmerited woes and misery of the working classes with whom he came into close and frequent contact in his medical practise. Holding our modern capitalistic organization responsible for the bulk of the laborer's wrongs, Socialism took his fancy. He became one of its intellectual protagonists in Holland, writing vitriolic "studies" and dramas in condemnation of the heartlessness of employers and all the merciless worshipers of mammon.

He had theories of his own inspired by a human charity which Socialism deprecates. He attempted nevertheless to realize them, near his home city of Bussum, in North Holland, where he set up a communist village of farmers and artisans, spending his accumulated savings upon it. The earthly paradise that it was to be, turned out the very opposite and was soon broken up.

In a lecture delivered at the Maastricht Theater, December 30 last, the disappointed reformer referred to that communistic venture on the Brook Farm style, to whose failure people had quite erroneously attributed his appeal for admission into the Catholic Church. "Failure," he said, "does not disprove theories." Not failure but the thought and the fear of death were the decisive factors in the course he chose. They turned his eyes towards the Catholic Church, which appeared revealed to him at last alone fitted to answer his doubts and allay his fears. He inquired, studied, prayed, and found his haven of peace in the Temple of Truth.

The road he had traveled up to the time of his conversion was rather sinuous, at least seemingly. He says so himself. His aim, however, never ceased to be Truth. Everything, his work as a physician, his numerous literary productions, his social activity, contributed to bring him where he now finds himself—"safe at last." On the whole his life was a hard and a sad one, not that he was more severely tried than the average richly endowed mind, but because his over-sensitive soul caused him to feel more keenly the piled-up outrages of the succeeding years. Often they inclined him to melancholy, to doubt of God's merciful Providence. That is the impression left by one of his earlier writings, the one precisely that established his literary fame, "*De Kleine Johannes*." It had its hour of vogue, was translated in time into English, and provoked much controversy among the German literati. In Holland it is still regarded as a masterly piece of modern romance. Melancholic, too, is "*Een Nachtliedje*" ("A Night Lay"). It is the melopoeia of a chastened heart appealing to the Good Shepherd to be taken to the Fold. Written twenty years ago, this poem shows the profoundly religious sentiments of the writer, even then, although he prays, in order to escape this world's miseries, to be delivered from life's bondage. He did not yet understand the chastening influence of affliction. He does now and says: "I know that what I suffered is as naught by the side of what my Saviour endured to secure my salvation." He complains no more; for he has learned the full signification of sorrow patiently borne in union with the Divine Sufferer of Calvary.

Quoting a thirteenth-century mystic, Van Eeden says: "Man must first of all bear with his neighbor, then with himself, finally with God. Alas! I did not even get so far as to be able to put up with myself. I have learned to do so only with the dawning light of faith."

Through all his wanderings and wavering, at heart he really preserved his faith in an all-ruling Providence

and ever felt a leaning towards the Catholic Church, of which, he said last year to the students of the Louvain University, he had wished he were a member at every one of the crucial periods of his life.

Like many others who remain outside the Fold, he imagined for long that he could do without external support and, therefore, he deferred listening to the inspirations of grace. He would not bend to a priest nor acknowledge the Church's infallibility. Now he blesses that salutary thought and the fear of death which brought him around and conquered his pride.

The fear that death might mean annihilation pursued him for a long time and brought him to the verge of despondency. Still he felt all the while as if God wanted something from him. What? He did not know until he landed at the good monks' abbey to which he retired last fall, to commune with himself and with God. They understood him, and were the means to make him experience the sweet sensation that takes away every dread. When he left them he longed to continue to live in the same atmosphere of grace whose charms he had enjoyed in their midst. He was over his trial, could pray with ease and was sensible of the help conferred by set formulas of prayers.

His own experience impels Dr. Van Eeden to plead for non-believers: "Deal kindly with them; for it is through ignorance they err." This concern for those not of the Faith reveals the apostle he wishes to be henceforth, so as not to belie the name conferred upon him in Baptism, Paul. He had left it to the Abbot of St. Paul's Abbey to choose for him. He chose the name of the greatest of all converts and the most ardent of convert makers.

A grand field of apostolate lies open for the new Paul in his native land; for the interest in him awakened throughout by his conversion bespeaks his influence. It manifested itself in the waves of letters with which his house was flooded even before he had taken the decisive step, whilst he was still under instruction. There were congratulatory letters from Catholics, but from Dutch Calvinists as well; for the eyes of many are turning towards the Church. There were also scoffing and sarcastic letters, mostly anonymous, from people whose spirit was antagonistic. In a collective answer published in "*De Amsterdamer*" and generally reproduced by the neutral, and the Catholic press, the neophyte thanks all his well-wishers, referring particularly to the letters from converts, which were the most touching and beautiful. They richly compensated for insults hurled at him, for slanderous aspersions from grovelers, who cannot conceive the possibility of an honest action honestly performed.

Picking out from among the missives of disapproval one in particular, written in a friendly and appreciative spirit, he takes up the doubts and objections it contains and

answers them for the benefit of all such honest contradictors.

Objector: What about your views upon the social question? Did you change your mind in favor of capitalism and do you really believe that the Catholic Church is destined to become the leading force in the social regeneration of the world?

The convert's answer is precious: I am convinced that the Roman Catholic Church is even now that directing force, although individually many of her followers may still make themselves guilty of transgressions.

Objector: In your book "*De Blyde Wereld*" you wrote that the Four Gospels are accepted unadulterated by the Roman Catholics, the Greek Catholics and the Protestant churches as well, although they are in contradiction with the accepted principles of each one of these churches.

Convert: That is untrue as far as the Catholic Church is concerned. It is my mistake and a want of regard for her on my part. It, and everything like it shall be scrapped in further editions of my works. The Church has not altered anything in Our Lord's teachings and has kept them pure and unadulterated, which is the best proof of her holiness and infallibility.

Objector: I must confess that I very rarely come into contact with broadminded and educated Catholics.

Convert: You may still make up for lost time.

Objector: Owing to my Protestant origin and my home surroundings in the sober North of Holland, I have been handicapped by an atavistic antipathy for the Church; yet I believe that I have outgrown those prejudices by this time. At all events, I am perfectly conscious of the lack of beauty and of the barrenness of Protestantism, and I feel convinced that you will exercise a beneficent influence in the Catholic Church, contribute to her fairness and glory, and make those not in communion with her appreciate more deeply all her beauty.

Convert: Who should not like to exercise a beneficent influence over his fellow-citizens? But that I could contribute to the fairness and glory of the Catholic Church is preposterous. Now that it has been granted me to gaze deep into the hidden splendors of that Church, I should feel happy indeed if it were but given me to make others better acquainted with them.

A convert is a convert in truth when he becomes also an apostle. Van Eeden longs to become such. Already has he strengthened the wavering faith of many and prompted others to greater action. A convert is often a seer who looks into the future and beholds glimpses of it. So does Van Eeden look into the future and he sees these visions of peace and love also seen by Thoorop, another Dutch convert—an artist of the brush as Van Eeden is of the pen. The painter's vision graces the walls of the Amsterdam exchange. It represents mankind as a laborer who, from the chaos of Socialism, rises resplendent with a heavenly radiance under the dazzling figure of the Saviour, Master of time and eternity.

"Why Not Accept Rome?"

FLOYD KEELER

THE fact that the principal organ of a religious body which does not "accept Rome" gives practically the whole of its editorial space in one issue to a discussion under the above caption is at least significant. Evidently Rome must be quite worthy of consideration and must be under consideration by many of the members of the denomination in question. It is further significant that the article begins: "One wishes that every fruit of the prejudices of centuries might be eliminated from this consideration, and that the question might be considered and answered on its merits."

It is exactly this which I shall endeavor to do, and I feel that I am qualified to give the kind of consideration and reply which is here requested. I was born and brought up in the American Episcopal Church, entered its ministry and served therein for twelve years. I had my attacks of the "Roman fever," as do most young High Churchmen. I conscientiously made my own arguments for Anglicanism and to the very end believed *ex animo* in its position. The "end" came suddenly, taking so short a time as to bring from my Bishop imputations of bad faith on my part but there was none. I was a thorough Anglican until I became a Catholic. As I look back over the years I can see that many things were leading me to the point where I not only could, but must accept Rome, but at the time I was undergoing those experiences I was entirely unaware of the goal towards which they were leading me. Indeed, I was known among "Anglo-Catholics" as one of the most anti-Roman of the younger generation of clergy. If I ever was led "by the prejudices of centuries" it was in the direction of Anglicanism, certainly not towards Rome. So, since I have accepted Rome, yet have not forgotten the feelings I had in my former allegiance, and am not, I think, blind to its many excellencies, I feel that my analysis of the *Living Church's* editorial will fulfil all preliminary requirements.

It starts with the statement that there is "a bitter feeling that exists between Roman Catholics and" themselves, and they seek to account for it and to explain how it is that we "see people differing radically from each other in religion and yet free" from a similar bad feeling. First, we are told that the Protestant Episcopal Church officially recognizes its organic oneness with Roman Catholics rather than with the most orthodox of the Protestant sects when she accepts the priests of the former as fully ordained and declines to accept the ministers of the latter as other than laymen; when she accepts the laity of the former as confirmed and ready for Holy Communion, though the laity of the latter must have their baptism carefully scrutinized and must present themselves for Confirmation.

And so the conclusion is reached that "this deep-seated sense of antagonism to Romans is not based upon differences in religion." After telling us what is not its cause, the task of giving an account of what is the cause, is next in order. They "criticize Rome for holding the medieval

philosophy of transubstantiation," but they also acknowledge that between the "Romish" view and the bald Zwinglianism which is allowable among Anglicans, ours is the preferable one. And so the criticism proceeds through a long list of doctrines and practises, communion in one kind, purgatory, invocation of saints, the Immaculate Conception, in each of which some merely minor difference, and that largely one of expression is seen. Seeking a reason for and a justification of their "antagonism" these things all admittedly fail. "And then we come to the Papacy." Here, we are told "we have the glaring reason why we *cannot* become Roman Catholics" (italics theirs). Curiously enough a papacy is recognized as desirable. "We do not object to the principle of a world-executive for the Catholic Church. Common experience as well as history justify the choice of such an executive." And it is admitted that "history indicates that the Bishop of Rome early became such an executive," how early, it does not say. This we are told "was natural" because "Rome was the unchallenged metropolis of the whole world." When Rome lost its political importance, we are given the spurious logic that its Bishop must needs have lost his *right* to spiritual leadership. We must confess that we do not quite follow this, but then one gets used to such a hiatus in reading Anglican argument. It always has to jump to get to its conclusion. •

But let us take it up where it was left off. The schisms, and rebellions whose effects are seen today and which have produced our present unfortunate condition in the religious world, are accounted for, and seemingly commended on the ground of what is called "race-consciousness." Thus we are told

The Roman empire fell. Greek consciousness increased, and the Greeks refused to be governed by the Italian *see*. German consciousness increased, and the German refused to be governed by the Italian *see*. Anglo-Saxon consciousness increased, and the Anglo-Saxon refused to be governed by the Italian *see*.

Here the bugaboo of political domination is dragged forth from the cobwebs and made to do service. The terrible situation wherein

the immense non-Italian majority in the Roman communion itself weakly submits to this perpetual domination of a race that has no more divine or human right to rule the world than has the German race is enough to make the editor shed tears! We might expect such things in the *Menace*, we hardly look for them in the *Living Church*. Its editorial staff are educated and intelligent men. They must therefore know that one-fifth of their fellow-Americans are not "weakly submitting" to any political interference from anyone, nor are they surrendering any rights they believe to be theirs. Such an appeal as the one here made is a deliberate surrender, if one is cognisant of the above facts, to the lowest and most despicable forms of prejudice. It would be laughable to think of "an Italian *curia* dominating" those who drew up our formularies of government, if it were not for the attempt to make one's readers believe that they would

like to dominate our institutions now. The whole set of statements is utterly unprovable, nor is any attempt made to prove them. They are to do their work by the insinuations they make, by the psychological effect of the suggestions they convey.

With a nonchalance equaled only by his audacity the editor tells us

we have not even touched upon the absurdity of the plea of infallibility, nor of the baseless claim of a divine right as successor of St. Peter.

It is well that he has not. A few abusive adjectives are far better for his purpose than an attempt to look into history. His own "infallibility" pronouncing Papal infallibility an "absurdity" is of course to be accepted without question! But some of us, having divested ourselves of "the prejudices of centuries" studied the question for ourselves. We made the resolve which the late Father Fidelis (Kent Stone) tells us he made, "To be true," let come what would, and though we deliberately threw away honors, position, and means of livelihood, though we have suffered want ourselves and have seen our families deprived of even the common decencies of existence, we have been unable to do other than we did. And among the number were not merely inconsequential persons like the present writer, who might have been easily misled, perhaps, but there have been men of ability like Bishop Ives, like Kent Stone, like Father Maturin, like Bishop Kinsman.

An appeal to race antagonism is cowardly. Even if all Americans belonged to a single race, it would be unworthy, deliberately to set forth such a motive for the rejection of the Papacy. It is utterly without merit for serious consideration. The Papacy is not Italian, it is world-wide. The reasons for the election of Italian Popes could easily be given. They have not always obtained and they are not part of the Divine institution. They may not always be equally cogent. I am not going into them, nor into the reasons which make 20,000,000 American Catholics besides hundreds of millions of various other nationalities, satisfied with things as they are, nor will I take up the many misstatements made.

My task shall be constructive. "Why Not Accept Rome?" The only thing the *Living Church* has brought forth as a reason is "that intense antagonism to the Roman system penetrates through every fiber of the Anglo-Saxon nature." Maybe it does. I am not an Anglo-Saxon. How should I know? But seriously, is there such a thing nowadays as an Anglo-Saxon? I question if any are able to trace in themselves absolutely unmixed Anglo-Saxon blood. Are there not in practically all Englishmen, strains of Norman, Dane, Scotch, Welsh, and even (be it whispered) sometimes Irish? And if this is the case with Englishmen, how much more is it so with us in America, where dozens of lines converge in the blood of us who are of the older settlers on these shores? But why pursue such puerilities? The fact is this. There is either a Church which Jesus Christ founded, or there is not. If

there is, then it is one, and it alone has His promise of abiding presence. If there is one, true Church, where is it? Never mind whether your "fiber" is Anglo-Saxon, or African, or what not. Find that Church.

Only one body in the world makes the claim to be that Church. Give its claims consideration. When you have done so, remember truth is not always palatable. To be personal, I found it most disagreeable, but I could not jeopardize my eternal salvation, by being false to truth, once I had found it. Let those who are convinced yet who lack the will to stand by the consequences of their decision, consider carefully what it means to cling to a supposed or real racial antagonism, rather than to accept what God has ordained. It is not easy but what shall happen to those who instead of helping such timorous souls to follow their conscience, try to mislead them. May God have mercy upon such false guides in that day when we stand before Him, not Italians, not Greeks, not Americans, but *souls*, to be judged as we were faithful to the light He gave. Wo to them then who have put a rock of offense in their brother's way!

COMMUNICATIONS

The Editors assume no responsibility for opinions expressed in this department

Do Southerners "Hate" the Negro?

To the Editor of AMERICA:

I have been interested in the discussion of the "Negro Question" in recent issues of AMERICA. I think William R. Meagher's communication of March 11 good, except for one paragraph: "But surely, no one who is a dispassionate observer of the Negro situation and has not become victimized by the innate and distinctly Southern hatred of the black race, etc." Now, the great trouble is the number of "dispassionate observers," observers only, sitting away off watching Southern people deal with Negroes and calling names and what not. The South is full of Negroes, good, bad and indifferent. This State has as many blacks as whites, and other States, in which I and members of my family have lived, namely, Alabama, Florida, Georgia and the Carolinas, have very large Negro populations. There are only a few in other sections of the country, compared to the great number in the Southern States. Their brief sojourn in the North is a painful memory to a few Negroes of my acquaintance. When they gather in great numbers in the North, East or West, the people of those sections do not seem to handle them any too well, either, as has been proven.

We of the South object to the word "hatred" used in connection with us and our feeling toward our colored neighbors. All of my life, as well as the lives of my family for many generations, has been spent among Negroes of all kinds, good, bad, ignorant and intelligent. We have known them and been interested in them in many ways. They have worked for us and with us, in and about our homes, on our plantations, and in other lines of work. They have rejoiced with us at births and weddings, closed the eyes of our dead, and wept with us on the open graves of our loved ones. We have taught little children and grandparents how to read and how to pray. We have encouraged them in all of their good works toward the right kind of advancement. One of my immediate family's dearest friends was an illiterate old Negress. I pray for the repose of her soul every day of my life.

Most Southerners encourage Negroes to uplift themselves, always, however, as President Harding said, "to be the best possible Negro and not the best possible imitation of a white man."

I think it has been said that the worst possible ignorance is a little knowledge of distant things. It seems to me, as a rule, that is the trouble with those who imagine they have the interests of the Negro at heart. They do not have him as an ever-present problem among them; they see things in a sentimental light and do not know the obstacles to be overcome in helping a race they do not understand. Negroes will continue to be the problem of the Southern peoples, no doubt, for years to come. Our mild climate seems to suit them and our sympathetic understanding of them, especially of the great majority who are simple and more or less improvident, will cause them to remain in the South. Perhaps in years to come they will scatter throughout the States, but I believe several generations of us will find the majority of them in the South.

The only Power that can really help the Negro become what God intends him to be is that same Power that throughout the ages has settled all social disorders of whatever nature, race or clime, the Holy Catholic Church. The difference in the morals and the homes of Catholic and non-Catholic Negroes is the same as that between day and night. May the Sacred Heart hasten the day when each and every American Catholic will deem it a personal obligation to help with prayers, influence and money that grand work of the Church. And please let us stop calling names. Calling us Southern Catholics "Negro-haters" is unjust and untrue, taking us as a whole, and it hurts; it hurts us and does a great deal of harm among the Negroes. I insist that there is a bond of friendship and love between most of us and most of our colored neighbors—we have so many—not understood by persons who are only lookers-on. Talk is so cheap, it is so easy to find high-sounding names and accusations to hurl at people. Parlor patriots are always a nuisance. Talking about what the other fellow should do and judging his state of mind because he isn't doing it, is a very unprofitable business.

What we need is a great, big movement in the Church, no "Northern, Southern, Eastern or Western" question, just a real Catholic work to teach the truths of our holy Religion to our less fortunate brethren, less fortunate in the sense that, though no fault of their own, they do not yet know God and His Blessed Mother as we know them. Naturally, churches, schools, seminaries, orphanages and hospitals, as well as priests, religious orders and church societies of all kinds will be included in the work. Then God will look after the "uplift" question. He has put into our hearts and minds the need and the remedy and if we do His will in the matter the "Negro problem" will be solved by Him in His own good time.

Bay St. Louis, Miss.

M. G. S.

The Negro Glorious

To the Editor of AMERICA:

Before asserting the superiority of the white man's morality by reason of his race or color, it would have been better for the critic of Father Markoe to read the report of the Rockefeller Vice Commission. She would there have learned something about the extent of the whites' sexual immorality, of which she is apparently unaware. She should have considered also, before condemning the Negro, that his alleged moral lapses, grievous though they be, are less serious, less immoral, than the various forms of her superior white man's race-suicide. Possibly, however, she does not understand what elements constitute the gravity of a sin.

It is hard to understand how a Catholic, as the critic professes to be, can attribute the grace of purity or the liability to the sin of impurity to a man by reason of his race. Christ denies this expressly when He says that without Him we can do nothing, but that with His grace, which He will always give if we ask, we can do all things. And this applies to the Negro race also—

to which, by the way, the first native-born Bishop of the New World belonged.

When the Negro is given a fair chance he cooperates at times with God's grace and exhibits a morality certainly equal, if not superior, to the white man's. Indeed, while the United States, Canada, or Mexico, have never produced a white man who has been beatified, within the last forty years over twenty Negroes have died for the Faith in one African mission and have been formally placed by the Church in the ranks of the Blessed. They were among the first fruits of Uganda, a land of the Negro, but one of the brightest spots in God's Church. In 1917 Uganda contained about 119,000 Catholics of all ages. The Vicar Apostolic reported than over 2,200,000 Communions had been made by his flock during the twelve months. This means that Holy Communion was received on an average every ten days by every Catholic in the vicariate who was of an age to communicate. Now, frequency of Communion is ordinarily the best, if not the only available, proof we have of purity of life. Can Miss Gallagher point to any large community of our white men that has a record equal to that of these Negroes in Africa?

New York.

M.

[This controversy is now closed.—ED. AMERICA.]

The American Children's Welfare Foundation

To the Editor of AMERICA:

Though I have not seen the article, it has been called to my attention that my name appears in an editorial of your paper under date of March 11, as endorsing the American Children's Welfare Foundation as an anti-Catholic organization.

(1) It is to be regretted that you did not investigate the relation of the writer and others whose names you used, to this movement before using our names in public print.

When I was overseas during the war I met Mr. Woodhams, who was associated in the same office where I was located, for perhaps a couple of months. My acquaintance with him was rather casual. Early in January of this year, I received a letter from him stating that there were a great many children of Protestant families in France who were in want and that, as the Protestant Churches were not so well organized, these children were not receiving as good care as those of the Catholic families. He asked me to join with him in the enterprise, both by personal contribution and giving of my time, neither of which I have done.

(2) I replied to Mr. Woodhams under date of January 25, as per enclosed copy. I do not recall having written him any further.

In making the suggestion to Mr. Woodhams that he should consult the Federal Council of Church, it was with no thought that it was to be an anti-Catholic enterprise, but rather that if there were Protestant children that were in need that the Protestant church has a primary obligation to serve them.

This does not in any way identify the writer or the Young Men's Christian Association with an anti-Catholic propaganda. I have given to various European relief funds during the past two years without regard as to whether it would be used for Catholic or Protestant children, but the simple fact that there were persons in need was sufficient to justify my help to meet it.

I will appreciate it if in fairness you will give publicity to our real relation to the matter.

I. B. RHODES,

Columbus.

State Secretary, Y. M. C. A.

[(1) Vain the regret. On February 24, a letter of inquiry was sent to Mr. Rhodes by our correspondent, but remained unanswered. Hence the publicity. (2) The "enclosed copy" of the Rhodes letter to Woodhams, speaks of an apparent need for care of Protestant orphans, suggests that Woodham's "link-up" with some general Protestant organization, such as the Federal Council, in order to get the prestige and backing necessary to secure attention and "co-operation with the people," and states that Mr. Rhodes would find it difficult to cooperate.—ED. AMERICA.]

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, APRIL 8, 1922

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Our Negro Problem

SLOWLY but surely the Catholics of the United States are awakening to the realization of the magnitude of our Negro problem. In order to bring them to a fuller knowledge of its importance, all that is now needed is continuous insistence on the duty we owe to these unfortunate children of God. Redeemed like ourselves in the Blood of the Lamb, they still sit in darkness and in the shadow of death awaiting the light that will show them the glorious Christ, in whom lie hope and salvation.

To our shame be it said that as yet Catholics have done very little, indeed, to lead the colored man to the better way. With rare and creditable exceptions, Religious Orders and Congregations that have been prodigal of men and money for the conversion of the Indian have neglected the Negro in a way that belies their reputation for zeal. And this in the face of the obvious fact that some day America will be in large portion a black republic. For the Negro has come to stay, to increase in numbers, for better or for worse, to take each year a more important part in the affairs of the Republic. This table tells an important part of this story:

Census	Negroes
1790	757,208
1800	1,002,037
1810	1,377,808
1820	1,771,656
1830	2,328,642
1840	2,873,648
1850	3,638,808
1860	4,441,830
1870	4,880,009
1880	6,580,793
1890	7,448,788
1900	8,833,994
1910	9,827,763
1920	10,463,131

In other words, in sixty years the colored population has more than doubled, not by immigration, as in the case

of the white people, but by births. Despite hardship and disease, the blackman has increased by leaps and bounds, and as the conditions under which he lives improve, the increase will be proportionately greater. And where will the Church be in his life? That depends upon our zeal. Today the Catholic Church exerts little or no influence upon the colored man. There are only about 250,000 Catholics among a population of 10,463,131.

It is high time for us to bestir ourselves and take thought of this condition of affairs. A great mission field filled with simple, affectionate, religiously inclined people lies at our door, while we sigh for conquest in Timbuctoo and other regions inaccessible to our zeal. Over 1,176,987 Negroes await us in Georgia, 1,009,487 in Mississippi, 908,282 in Alabama, 835,483 in South Carolina, 600,000 in North Carolina and Texas. Why not go there? God can give us martyrdom in those places, also, and probably will grant it, if we try to deserve the grace. It is high time that we dropped our pose and got down to hard work on behalf of the Negro. Long ago we should have stopped talking about his vices, and started to work at making him better. Granted, for the sake of the argument merely, that he is supremely wicked, why not strive to make him good? Granted, for the sake of argument, too, that he is good, why not strive to make him better? In other words, why have we not made heroic efforts to help the Negro? He, too, is a child of God. Why are we not making heroic efforts to help the Negro? He, too, is a child of God. And it is always good for us to remember: "There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Jesus Christ."

A Romance in Bulgaria

THE unique divorce recently obtained by Mr. H. F. Hollister, once a member of the United States Senate, is beginning to attract international attention. Some years ago, Mr. Hollister was sued by his wife in a New Hampshire court for separate maintenance. It is claimed that a suit for absolute divorce would not have been contested, but since the lady was conscientiously opposed to divorce with subsequent remarriage, this action was not taken. It now appears that the former Senator, after a study of the various European divorce-laws, discovered that the code of Bulgaria would permit him to dissolve his American marriage. According to his attorneys, it is possible for an American to establish residence in that interesting country without forfeiture of his status as an American citizen, and to obtain a divorce without further notification to the other party than publication of his intentions in Bulgaria. Whether or not the party in the United States reads the Bulgarian newspapers or the acts of the Bulgarian courts, does not seem pertinent to the issue. In the present case, Mrs. Hollister alleges that no notification was served upon her, and that she became aware of the Bulgarian divorce only when she heard that her husband had contracted a second marriage.

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The question now arises as to the precedence of the Bulgarian laws over the laws of the State of New Hampshire. In the absence of treaty-specifications to the contrary, the judicial acts of one country are accepted by all other countries. Under the New Hampshire law, Mr. Hollister is the husband of the Mrs. Hollister now resident in America, is bound to maintain her in accordance with the conditions ordered by the courts of that State, and, of course, is forbidden to remarry during her life-time. But under the Bulgarian law, Mr. Hollister is the husband of the Mrs. Hollister now resident in Europe, and is under no obligations to the Mrs. Hollister in the United States. The issue between the two codes is clear. So long as Mr. Hollister remains in Europe, it is not probable that the New Hampshire authorities will act to enforce the decisions of their courts. But what may happen, should Mr. Hollister return to the United States, or to the State which he once represented in the Senate, is a possibility which opens a wide field for conjecture.

The further question arises, "Are we, in addition to our domestic divorce scandals, to face difficulties of the same nature imported from Europe?" Mr. Hollister presents an imposing list of prominent Americans, one of them a Senator of the United States, the other a Protestant clergyman now engaged in the conversion of the city of Rome, all of whom state that his recent action in eschewing the law of New Hampshire in favor of the law of Bulgaria, was amply justified. Legally, no doubt, Mr. Hollister can present a good case. It is true that, at present, international divorces are not an overwhelming evil; yet they are increasing, and while they are usually recognized by our American courts, nearly all of them present difficulties of a peculiar nature. As rapid transit by air and water brings Europe nearer to our shores, it may become necessary to make the regulation of divorce a subject for future treaty-discussions, for should our European cousins discover some method of using our own easy divorce-code, the results would not be pleasant. The Bulgarian romance may have momentous consequences.

Good Friday Observance

PERHAPS no day is so profoundly impressive to the heart of the sincere Catholic as Good Friday. He rejoices in the Birth of Christ, he is jubilant in the glory of the Risen Saviour, but his soul is moved to its very depth by the contemplation of the agony of the God-Man upon the Cross. In those three solemn hours the forces of nature itself were thrown into confusion, the heavens were darkened and the earth trembled. It was here that the world's Redeemer consummated His sublime work. It was for this he had come that by His Death He might give life to us. The Cross of Christ will shine resplendent in the clouds of heaven when He will come again to judge the living and the dead.

Nothing, therefore, could be more consistent with true Catholic devotion than to promote the reverent observance

of Good Friday. For several years the Catholics of San Francisco have been especially active in this praiseworthy work. From twelve o'clock in the morning until three in the afternoon of Good Friday services are held in all the Catholic churches of that city, and each church is thronged with a reverent concourse of the Faithful. Other denominations have followed this example until the custom has become practically universal in the city. The hope of its zealous promoters is to see it universal throughout our great nation. To this apostolate in particular the local Knights of Columbus have pledged themselves.

The plan which led to such signal success in San Francisco was based upon the united action of Catholic societies whose representatives cooperated through a general committee. Circulars and display cards were printed by them and distributed to all the churches. Communications were mailed to employers of labor, professional men and women, theatrical and amusement managers or leaders, and all the various civic organizations, asking that no business, unless urgent, be transacted from twelve o'clock in the morning until three in the afternoon of Good Friday, and that all employes be left free during this period to attend the religious services in their various churches.

As an illustration of what has elsewhere been accomplished under this impulse we need but call attention to the joint meeting of the two committees, representing various Christian denominations, which took place in St. Louis towards the beginning of Lent. Its purpose was to bring about a better religious observance of Good Friday, "so far as can be done in justice to business interests, and in deference to religious opinions." The resolution accepted by Catholics and Protestants alike, under the chairmanship of Mgr. Tannrath, followed in all its main details the plan found practical in San Francisco. Notification of the minutes of this meeting were sent to the heads of the various religious denominations, to the Mayor of the city, the Board of Education, and the representatives of civic, industrial and commercial enterprises in St. Louis. Is it then too much to hope that with similar efforts in all our American cities a voluntary, nationwide, religious observance of Good Friday may be brought about, and that everywhere business and amusement may be suspended during the three sacred hours when the supreme tragedy was enacted on Calvary and the Divine Victim was accepted in holocaust for the world's redemption?

The Virus of Modern Fiction

THAT literature, especially of the fictional form, is slipping from its moral moorings is a fact that no one is likely to deny. There are some names, both of authors and publishers, that are a guarantee of right standards of thought and incident; there are others that are not seriously concerned with traditional principles of rectitude; while for the majority of novelists, more or less unknown, there is no presumption one way or the other. The task of the reviewer, therefore, is increasing in diffi-

culty. He takes up a modern novel with a feeling of uncertainty, for he has no sure ground, built upon past experience, for believing that in an apparently innocuous story, a chapter or a passage of bad taste or indecency or wrong principle will not suddenly flash across the pages. Mr. Lacy Lockert, writing in the *North American Review* for February, on "Some of Mr. Galsworthy's Heroines," has given a convincing and outspoken illustration of this tendency, and although he is concerned mainly with the lack of ethical truth in much of what the popular Englishman has written, he does pass occasionally to some clever generalizations that are eminently sound:

The total lack of decent standards that characterize "Saint's Progress" and "The Dark Flower" is observable in a wretchedly large share of modern fiction and the criticism which extols it. Something may be traced to a natural, wholesome reaction from Victorianism The recrudescence of Romanticism, especially its persistent confusion of the sensuous with the spiritual, bears also a share in the blame. But whatever its cause, the vicious philosophy which runs through our literature is a present fact, insidious in its effect upon the vast army of readers who are stuffing themselves with that and nothing else; and there is need of clear, sober thinking and writing, of a revision of our outlook and a getting back to fundamentals, if we are not to drift into a limbo of eroticism where all sanity and rectitude will founder.

The article also calls attention to the fact that in much of the present fictional writing the desire to do a thing is alleged as a justification for doing of it, that there is a

very lamentable forgetfulness of the social character of marriage, and an erroneous confusion of love with animal passion.

For the Catholic the danger is too clear to be overlooked. Our children must be safeguarded from the poison of modern fiction, and in two principal ways. They must not be allowed to soil their purity of heart or obscure their notions of right and wrong by reading such books. Hence the necessity, strictly incumbent on parents and educators, to supervise the reading of the young persons under their charge, either by personal knowledge of the books in question or by acquaintance with reviews written from the Catholic point of view. For it should be clearly borne in mind that the opinions of many of the non-Catholic reviewers are as much at sea on the matter of moral standards as the authors themselves. Secondly, there must be added insistence laid on the formation of right views concerning fundamental questions of ethical and Christian principles. The moral anchorage so urgently needed today can be securely gained only in Catholic schools and colleges. Here and there in the secular universities there are men of sound thinking, like the writer in the *North American Review*, but they are individuals, and sad experience shows that their colleagues are only too often tainted by the modern virus. Only under Catholic auspices can there be had an adequate guarantee that our young people shall receive a systematic training in principles of right thought and right living.

Literature

HOW MANY HOMERS WERE THERE?

THE spade of Schliemann, which dug up the ancient city of Troy, opened a grave for the burial of Friderich August Wolf and all his works and pomps. Professor John D. Scott of Northwestern University in his "Unity of Homer" (University of California Press) tells us that "Schliemann was aided in finding the site of Troy by Frank Colvert, consular representative of Great Britain and the United States at the Dardanelles, who had already started to excavate at Hissarlik when Schliemann was searching elsewhere." Over the grave containing the remains of Wolf, Professor Scott erects now a funeral mound, as impressive and as weighty as the Egyptian tombstones, called pyramids. His book should lay the ghost of Wolfism forevermore. Through the nineteenth century the critics listened credulously to the cry, "Wolf! Wolf!" but with the twentieth century the reaction of incredulity came, and one after another in all countries the great scholars recanted their disbelief or, where already believers, made convincing confessions of faith, as is proved by the impressive list in Laurand's "*Manuel des Etudes Grecques et Latines*," II, 114.

If ouija control were working as well now as a year or two ago, we could call up Homer and add to his joy immensely. His name is no longer a legion. He is a supreme poet and artist. Professor Goodell ("Athenian Tragedy," 1921) excites the ire of some critics by declaring that "In essentials no literary art known to man is more mature than that of the Iliad and Odyssey." Dr. Walter Leaf has recanted the views he spread in his Iliad and proclaims Homer an accurate geographer. Berard proclaims Homer resurrected (1917) and had made him out already ("*Le Phéniciens et l'Odyssée*," 1903) an expert sea guide.

Professor Allen ("The Homeric Catalogue of Ships," 1921) does for the Catalogue what Professor Shewan did for the Doloneia (1911), establishing its authenticity and proving Homer a sound historian. The Catalogue is the oldest fact of Homer! Oh, critics, as Jocasta would say, where are you?

Even Homer's mythology has its substance of actuality and Professor Shewan (*Classical Weekly* for December 12, 1921) makes out Sisyphus to be the one who erected an early tariff wall on the Isthmus of Corinth and buried under the stones primeval smugglers evading duties. Hence the occupation of Sisyphus in Hades, pushing rocks uphill. The war of Troy was a war for trade and trade routes as wars today are made for the same Dardanelles or for Panama or Gibraltar or Suez Canal. So some argue, but Allen will have it that Troy was a war for colonization, another equally modern motive for warfare. Homer's nature stories received modern verification, and, strangest of all, Homer's fish story about his heroes resorting to that diet only when dying of hunger, has been found to be true of Smyrna, where the inhabitants look on fish as the mythical Kentuckyian looked on water, a natural product but not something fit for man.

Surely these are happy days for Homer. All the tests invented to divide him into multiplicity are shown to be false in fact or false in conclusion. The assumptions of Wolf that there was no writing, no public, and that there are such things as folk epics, these assumptions have long been rejected. Multiple authorship is more and more discredited, although Professor Scott relying on friends thinks that what is absurd elsewhere is congenial to Eastern peoples. This reservation is made to protect the higher critics of the Bible, and the various theories of its multiple au-

thorship, but the basis of the reservation is flimsy. Wolf never attempted the *a-posteriori* tests. He promised to do so but probably the *unus color*, as he called it, the apparent unity of Homer deterred him. The world is to be congratulated on that fact if one may judge if Wolf's proficiency as a critic by his performance on Cicero's speech for Marcellus. What Wolf failed to do, his followers did and did outrageously, but now every one of the *a-posteriori* tests is shown to be inconclusive. The digamma, the article, the Aeolicisms, the patronymics, the vocabulary, the abstracts, the metrical peculiarities, are taken up in turn by Professor Scott and they are shown to establish clearly the unity of Homer, instead of his multiplicity. All other tests, for armor, customs, archeology, even from astronomy and the weather, appealed to by Williamovitz, all are shown to be untrue or more usually to prove clearly that Homer was the one author, hailed as a poetical genius by Aristotle and Xenophon and Dionysius of Halicarnassus, by the author of "The Sublime," and by every early Greek writer. Professor Scott has sifted all the evidence thoroughly and has dealt rude blows to theories whose chief basis was Wolfism prepossessions.

"The Unity of Homer" comes finally to the only and the true test by which any work of art is to be judged, the one, prevailing artistic impression, which made Wolf skeptical of his own *a-priori* theories. Here Professor Scott has several excellent chapters, including some new and novel similarities. It is on the artistic side that future Homeric study will be developed. The tide is coming in. The critical method of Lessing, which had so few followers in his native land, is now happily being revived again. Higher criticism when made the slave of a theory has distorted its conclusions to fit its prejudices; true higher criticism, guided by art principles, will rescue all primitive literatures from the blight of Wolfism, which disgraced the nineteenth century, and will destroy the multiple-authorship theory!

It is a happy omen for America that it has so splendid a book as Professor Scott's "Unity of Homer" for its contribution to that revival of the artistic study of Greek which is gaining momentum daily through the works of Murray, Thompson, Sheppard, Norwood, Godell and many others. Greek drama has had a vigorous revival; now Homer's day is dawning, the day when art, not abdicating to science but using science as a handmaid, shall keep Greek where it has always been, the teacher of the world's literature.

FRANCIS P. DONNELLY, S. J.

DEATH'S SONG

My bloodless hand today I laid
Upon a fair-haired, winsome child.
She left her doll, sweet little maid!
And never after smiled.

Her eyes outrivaled April skies,
Joy held her berry lips in thrall;
She looked at me in mild surprise,
And followed at my call.

Tonight a yellow candle-gleam
Showed me a miser, grey and old.
He wove him many a purple dream
Out of his heaped-up gold.

He saw me in the doorway stand,
He turned away when I drew near,
But he obeyed my swift command,
White-faced from sickening fear.

I choose a beggar, now a king,
A laughter-loving girl or boy;
And ever is their welcoming
Devoid of mirth and joy.

Yet I am sent by Him who fled
Away with me that saddest day;
To Him I kneel in trembling dread,
He fills me with dismay.

One time I stood on Calvary—
O blood-stained tree! O woful hour!
He fled His cross and walked with me,
He reft me of my power.

WILLIAM V. DOYLE, S. J.

REVIEWS

L'Esprit de Saint François Xavier. Par J. E. LABORDE, S. J. Paris. Téqui. 1 fr. 50.

L'Ame de Saint Augustin. Par PIERRE GUILLOUX. Paris. De Gigord. 7 fr. 50.

The "Spirit of St. Francis Xavier" and "The Soul of St. Augustine" present to the reader two alluring fields of investigation. They have been accurately surveyed by Fathers Laborde and Guilloux. The treasures concealed there have been brought to light and displayed with the knowledge and skill of experts. Both volumes are built upon the most authentic historical sources, and draw copiously and directly from them. Whenever possible, Xavier and Augustine are allowed to speak for themselves, while the authors supply from the lives and times of the great missionary and Doctor the necessary background. The purpose of the volume of Father Laborde is more directly ascetical. It studies the virtues of Xavier, his love of Our Lord and Our Lady, his apostolic zeal, his fortitude and purity, his obedience and self-abnegation. It follows to some extent the methods of Franciosi's "Spirit of St. Ignatius," and Le Camus' "Spirit of St. Francis de Sales," but with the strictest adherence to historic facts and without going beyond their justly warranted conclusions. Some modern historians have ventured the guess that Xavier was at some time in his life rather critical of the Society of Jesus and its methods. Father Laborde dedicates one of his chapters to "Xavier's Love for the Society of Jesus." The copious extracts made by the writer from the authoritative "Monumenta Xaveriana" and from one of the most scholarly of the biographies of Xavier, that of Father Léonard Cros, S.J., in which Xavier invariably expresses his love of St. Ignatius, of the Society, and of his religious brethren, should convince any one who doubts of Xavier's loyalty, that the suspicion is ill-founded. The great apostle bore on his breast up to the very moment of his death the formula of his religious profession together with a reliquary in which were enclosed a small particle of the Holy Cross and the signature of his Father in Christ, St. Ignatius. The book of Father Laborde is full of unction. It will suggest edifying matter for the "Novena of Grace."

The admirable study of the "soul of St. Augustine" by Father Guilloux is less directly ascetical in its nature than the preceding volume. It is rather a psychological study and the outline at least of a solid apologetic that might be drawn from the works of the Bishop of Hippo. Closely connected with these two tendencies in the book, but necessarily less apparent, can be found a theory of esthetics that might be easily evolved from the writings of the African Doctor. At one time, Augustine found his stumbling block in the allurements of the beautiful. But when he began to know it better and to study it in its highest manifestations, God and His Christ, he discovered there the source of his sublime inspirations and the secret of the magnetism he has ever since exercised over succeeding generations. After the many studies of St. Augustine already in existence, Father Guilloux has not only gleaned a few sheaves but actually reaped a little harvest. He paints the background of the Saint's life and times, soberly but with a vigorous and broad touch. But

his main purpose is to make us know the mind, the heart, the soul of St. Augustine, his influence as Doctor and shepherd of his flock. He draws for us the preacher, the apologist, the controversialist, the uncompromising adversary of Manichaeism, of Donatists and Pelagians. The "psychology" of the African Doctor is skilfully laid bare before us. It is a splendid portrait of the man whom Harnack calls the first of the Moderns, of whose soul Seeberg said that it gave eagle's wings to the Western Church. In reading Father Guilloux's fascinating volume we begin vividly to realize the nobility of soul of the genius and the Saint who described the splendors of "The City of God."

J. C. R.

After the War, 1920-1922. By COLONEL REPINGTON. Boston: Houghton Mifflin Company, \$5.00.

This book gives a very vivid picture of muddled Europe and the Near East. It is consciously or unconsciously a complete indictment of the peace of force that was made at Paris and has failed miserably to set the wheels of world progress moving. As the writer journeys from country to country and sets down in vivid style things seen and heard, the reader gets a picture of disgust, disillusionment and mutual distrust among nations that is a sorry aftermath of the war to end war. It is history in the making, however, and valuable beyond doubt. It should be read by everyone who reads. It is a chronicle of events by one who touches those events intimately.

Colonel Repington sees a sick world and proposes a definite remedy. It is this. To cure exchange and currency, first by redistributing the gold that is uselessly piled up in American banks, then by withdrawing the unstable units of European currency and finally substituting others on a gold basis. America would have to initiate this reform and name her terms. Unless America and England unite in this scheme, the European export trade of each country will remain stagnant and their unemployment situation will not improve. Both nations could insist upon greater freedom for all international trade by a substantial reduction of tariffs and export duties. This is the author's economic panacea.

As a political cure, Colonel Repington favors an Anglo-American guarantee to France against German aggression. If America is against such a policy, then its substitute should be an English offensive and defensive alliance with France, Italy, Belgium, the four States of the Little Entente and Greece to preserve intact all the Peace Treaties. The unrest of France is at the root of the unsettled state of Europe, and France is uneasy because of the lapse of the Anglo-American guarantee. Disarmament, in the writer's opinion, is not a cure for Europe's ills. Armaments are symptoms, not the disease itself. If the Powers, including America, accepted obligatory arbitration as the settled rule in disputes, no State would keep armies for anything but police work. "Cure all the above evils and armaments cure themselves."

The last chapter, on the Washington Conference, will prove of special interest to American readers. One of the chief accomplishments of the international meeting was "to establish the Anglo-American accord on a firm basis. It has been well and truly laid by Mr. Balfour's wholly admirable and natural gifts which have never been displayed to greater advantage, while he gives all the credit to Geddes, Lee, Borden, Pearce and all the younger men who have worked for him." Of course Colonel Repington realizes that American public opinion is uncertain, lacking the "solidity" of British public opinion. "The Anglo-Saxon is mixed here with some elements which represent incalculable forces of uncertain properties . . . explosions are not impossible in the chemical constituents of public opinion."

G. C. T.

San Luis Rey Mission. By FR. ZEPHYRIN ENGLEHARDT, O. F. M.. San Francisco: The James H. Barry Co.

The indefatigable historian of the California Missions, after completing his monumental general history, is now engaged on a series of monographs giving the local history of the single missions. The second of these studies is an exhaustive account of San Luis Rey, once the largest and most populous mission in all California. Established in 1798, it rapidly rose from the humblest beginnings to a state of wonderful prosperity, material as well as spiritual, under the able management of its illustrious founder, Fr. Antonio Peyri, who continued to administer it for thirty-four years. The appointment of Governor Echeandia in 1826 ushered in an unspeakably sad period of decline. His policy of emancipation and confiscation speedily ruined the noble work of the missionaries, who at length were driven from their posts to make way for incompetent, selfish, and unscrupulous adventurers. The Indian neophytes, left helpless and homeless, were at the mercy of these reckless despoilers, while many fell victims to want and disease. Yet even in their misfortune they preserved their attachment to their former teachers and showed the influence of the lessons they had learned from them. Things took a slightly better turn when the United States took over California from Mexico; and it is consoling to know that the government officials, the military men, and special emissaries, like Mrs. Helen Hunt Jackson, were sympathetic and fair-minded in their estimate of the work done by the missionaries and so honestly intent upon setting things aright. Political intrigues, however, rendered their noble efforts more or less futile. In 1893 the Mexican Franciscans once more took charge of the ruined mission and have been laboring there ever since in the spirit of their glorious predecessors. All this is set forth by Fr. Englehardt with the skill of an accomplished historian, his account being substantiated throughout by the most reliable documents. Through the generous aid of friends the valuable work is published in the form of a handsome and richly illustrated volume.

J. G. H.

The Study of Latin and Greek. By LAMAR T. BEMAN, A. M., LL.B. New York: The H. W. Wilson Company. \$1.80.

The object of the "Handbook Series," to which the present volume belongs, is to give both sides of an important and practical question which has become the subject of general discussion. A large number of selected articles on the study of Latin and Greek are here reproduced, taken from the writings of these most competent to pass judgment on the relative value of a classical or non-classical course in education. From this impartial presentation of the case it might naturally be expected that the unbiased reader would be better able to form a correct judgment for himself. As a matter of fact, he may find his mind confused by the conflicting statements of opposing authorities. For instance, with regard to the value of the classics in developing the power of expression in one's own native tongue, Ellery Sedgwick is quoted as saying: "Latin furnishes the supreme model for a straightforward, concise and logical style. It teaches any appreciative student close thinking and direct expression. Greek civilization is the source of love for beauty and refinement. I believe that only when equipped with some knowledge and recollection of the classics can a good editor do his best work." On the other hand, Cloutesley Brereton asserts: "Latin and Greek do not teach us how to write our own language." And Dr. Benjamin Rush says: "The cultivation of the Latin and Greek languages is a great obstacle to the cultivation and perfection of the English language." In like manner, every advantage claimed by its enthusiastic advocates for the study of Latin and Greek is flatly denied by others, or claimed to be nullified by the numerous disadvantages it entails.

H. J. P.

The Religion of Plato. By PAUL ELMER MORE. Princeton: Princeton University Press. \$2.50.

In days like the present, when subjectivism is running rampant and the psychological is being stressed to the detriment of the logical, it is a sign of healthy reaction to see serious-minded men turning to the sages of the past. This is the great merit of Mr. More's "Religion of Plato." Its inspiration and its purpose is the study of the teachings of one of the greatest of the Greek philosophers, and the evaluation of the influence of his doctrine on the writers of the Church. All this is highly to be commended. But some who plan well fail to realize their hopes. Not so with Mr. More. He measures up to his ideals. Some may think that he has exaggerated the influence of Plato on the ecclesiastical writers, who lived outside of Alexandria, and may not entirely approve of his definitions or terminology, but withal it cannot be gainsaid that his excellent study exhibits a profound and exhaustive knowledge of Grecian philosophy, an intimate sense of the insufficiency of modern materialism and the inherent weakness of modern thinking.

The present volume is intended to be the progenitor of three others, the last of which will, it may be anticipated, contain the author's coordination of the evidence and final readjustments. So it is that it deals in the main with what Plato held and taught, albeit the thesis underlying the entire four volumes, to wit, the relation between Platonic ideals and Christian traditions, is ever in the background. However, as the case is still to be completed and the entire evidence still to be presented it seems better to defer passing a final judgment on the author's theme, till the fourth volume appears. For the present it must needs be sufficient to say that in his love for the old and solid the author is faithful to the best traditions of Princeton and hence has given to the public an excellent and effective antidote for pragmatism and pragmatists.

J. T. L.

BOOKS AND AUTHORS

Books on the Passion—"Catholic Book Week" could not have been better inaugurated than by the purchase of two books of devotion, which are the latest retelling, in English, of the Story of the Sacred Passion: "The Ascent of Calvary" (Kennedy, \$1.50), by Père Louis Perroy, translated from the French by Marian Lindsay, and "The Man of Sorrows" (Herder, \$2.25), by Robert Eaton, Priest of the Birmingham Oratory. Both books provided excellent material for spiritual reading and meditation. In the first, the rehearsal of Our Lord's Passion is feelingly and eloquently done, and the translation leaves nothing to be desired. The three-fold division of the book into "The Instruments of Torture," "Tortures of the Heart," and "The Summit of Torture," presents the well-known topics in an original and impressive way. Appropriate reflections and applications and beautiful prayers abound, but with a natural and spontaneous, not an obtrusive, devotion. The Archbishop of St. Louis gives a foreword of praise and recommendation. Father Eaton's book is a series of homiletic chapters on the scenes of the Passion from the Supper at Bethany to the Ascension, and is replete with quotations from the Old as well as the New Testament. It is to books like this that the advice of St. Francis de Sales can be applied: "Make use of a book, when you find yourself suffering from spiritual dryness; that is to say, read a little and then meditate, and then again read a little and again meditate" (10th letter).

New Novels.—"Mr. Prohack" (Doran), by Arnold Bennett, is a flight of fiction at times clever, at other times too clever, but never brilliant. The effort, as a whole, is scarcely worthy of the

prolific Mr. Bennett, unless it be regarded as a parody. Some of the author's observations are keen and amusing and deserve better treatment than the chattering method of presentation. The Shavian-like satire attempted is not quite effective, lacking the master touch, and being too prolonged. The story concerns itself with the woes of a strictly respectable English government official, about to make, for economy, the soul-stirring sacrifice of one of his clubs. However, Mr. Prohack is spared by the fact that he comes into a fortune. The problem of readjustment is abetted by two dutiful children and an affectionate wife, described as "an everlasting sacrificial" female who kisses her husband lavishly throughout the book. Mr. Prohack determines to be idle busily. The characters do not live, they merely give forth the clever things the author would narrate. Superlative statements and an epidemic of adverbs do not enhance the work, which, aside from a few bright spots, may be described as "a lucidity of expression and an obscurity of idea."

"The Privet Hedge" (Doran), by J. E. Buckrose, is a wholesome, human and interesting story, concerned with the hopes, loves and disappointments of homely folk, whose outlook on life is measured by the activities and companionship proper to a lowly seashore hamlet. The characters are clearly defined and consistently sustained. They move across their miniature stage like real men and women. The plot is simple but entertaining. Two recluses are heartbroken by a commercial invasion of the privacy of their sacred privet hedge, while two of the younger generation fall in love with the same man and thus are afforded the opportunity of enriching their lives with the gold of self-sacrifice. The moral is excellent.

"Salt Lake" (Knopf), by Pierre Benoit, is a translation from the French, somewhat interesting but at times extravagantly unreal. The heroine is an Irish girl who gives up her Faith to marry the villain, an unscrupulous army chaplain, and withal a Mormon in secret. The hero is a Jesuit missionary whose name is the only thing he has in common with the Jesuit of reality. The remaining characters are cloudy, and when they play any part in the drama, as in the case of an army officer, of a type wholly inconsistent with the actual ideals of soldiers of the United States.

"Crome Yellow" (Doran, \$2.00), by Aldous Huxley, is a close-up study of a number of modern English people, who discourse at length on anything and everything, largely for the sake of talking. There are flashes of brilliance and two rather interesting characters, but the general impression left on the reader is one of more or less futile cleverness.

An Act of Faith. —One of the contributions to J. C. Smith's recent "Book of Verse from Langland to Kipling" (Oxford), which he means to be a supplement to the "Golden Treasury," is the following "Last Lines of Emily Brontë":

No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And faith shines equal, arming me from fear.

O God within my breast,
Almighty, ever-present Deity!
Life—that in me has rest,
As I—undying life—undying life have power in thee. . . .

With wide-embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates and rears.

Though earth and man were gone,
And suns and universes ceased to be,
And Thou were left alone,
Every existence would exist in Thee. . . .

The Schoolmen. —The purpose and spirit which animated Mr. W. J. Townsend in his "Great Schoolmen of the Middle Ages" (New York: Stechert and Co., \$4.00), may be formulated in his own words. The book seeks to aid in the reversal of the general verdict of condemnation passed on the Schoolmen. "It intends to offer evidence that as men they were devout, liberal and earnest; that as writers and thinkers, they were learned, subtle, penetrating and logical; and that as contributors to the philosophical and theological thought of Christendom, they aided enormously the cause of human progress." Such a conception of the work of the great Schoolmen will be welcomed by all Catholics and all lovers of historical truth. In the development of his thesis Mr. Townsend passes some rather severe strictures on the Middle Ages, but he makes an earnest attempt to paint the facts as they are. In particular he shows the immense debt we owe to the great Scholastic teachers of the Middle Ages, for their gallant fight on behalf of the dignity and prerogatives of human reason. The writer of "Great Schoolmen" would have a still truer knowledge of the times and of the men of whom he writes, had he consulted authoritative Catholic sources for the "documentation" of his work. Very few such sources on the history of Scholasticism are mentioned by him.

English Roads. —"Wayfarers in Arcady" (Putnam, \$2.00) is the title of a book of graceful essays by Charles Vince, an English journalist, who was also a soldier in the World War. He notes with an observant eye and records with a faithful pen a thousand natural beauties of the countryside—by road and wood, seashore and down, and also studies rustic characters he meets, describes picturesque scenes that hit his fancy or diverting little adventures he had. The author, who sometimes suggests Bello, thus compares, in an excellent essay on "Great Roads," the highways of England with those of France. The latter's roads, he writes, are

laid like a sword across the country, unswerving, unhedged, open to the sun, with their poplars kept spare and lean by the winds. All noble things the French roads have but one—they are without enchantment. . . . All that the French roads are the English roads are not. They wander. They go, so many of them, between great flowering, wasteful beautiful hedges; and the trees rise out of the hedges, stretching magnificent arms from that pleasant shelter in which they live, massive and luxuriant, as if all the richness of the earth were only to give them stature and beauty.

In his essay on "Maps" Mr. Vince finds poetry like Shakespeare's "Crispian speech" in such names as "Midhurst and Pitworth, Amberley, Poynings, Hurstpierpoint, Brainber and Glynde."

BOOKS RECEIVED.

The Atlantic Monthly Press, Boston:
Consolation. By Albion Fellows Bacon. 75 cents; Bunny's House. By E. R. Walker. \$2.00.
Richard G. Badger, Boston:
The Grand Strategy of Evolution. By William Patten. \$5.00.
Barse & Hopkins, New York:
George Washington. By Joseph Walker.
Gabriel Brauchesne, Rue de Rennes, 117, Paris:
La Théologie de Saint Cyrrien. Par A. D'Ales. 24 fr.
Benziger Brothers, New York:
The Spiritual Life. A Collection of Short Treatises on the Inner Life by Elizabeth Lescure. With an Introductory Letter from His Eminence Cardinal Amette. Translated from the French by A. M. Buchanan, M.A. \$2.00; Manual for Novices. \$2.00.
Blase Benziger Bros., New York:
The Man Who Vanished. By John Talbot Smith.
Boni & Liveright, New York:
Through the Russian Revolution. By Albert Rhys Williams. \$2.00; Rahab. By Waldo Frank. \$2.00.
Bloud & Gay, 3 Rue Garancière, Paris:
Almanach Catholique Français pour 1922. Preface de S. G. Mgr. A. Baudrillart. 5 fr.; L'Effort, Moral de Nos Pays Envahis. Par Madame Alfred Reboux et par M. Leon Pasqual. La Pologne. Par G. Leygues; La Protestation de Peuples Martyrs; Notre Alsace et Notre Lorraine. Par M. l'Ambassadeur Bompard M. Charles Andler, et M. l'Abbe Wetster; L'Effort Belge. Par Louis Marin; Les Oeuvres Catholiques de France, I and II.
The Christopher Publishing House, Boston:
The American Spirit in the Writings of Americans of Foreign Birth. Edited by Robert E. Stauffer. \$2.00; Graded Lessons in English for Italians. By Rev. Angelo Di Domenica. \$2.00.

Thomas Y. Crowell, New York:
Spiritual Health and Healing. By Horatio W. Dresser. 2.00; Practical Self Help. By Christian D. Larson.
J. De Gigord, 15, Rue Cassette, Paris:
Latin Grammar Made Clear. By H. Petitmangin and John A. Fitzgerald.
Dodd, Mead & Co., New York:
Big Peter. By Archibald Marshall. \$2.00.
George H. Doran Co., New York:
None. By Ernest Perochon. \$1.75; Mr. Prohack. By Arnold Bennett. \$1.75; The Emperor Francis Joseph and His Times. By Lieutenant-General Baron von Margutti. \$6.00; Thirteen Years at the Russian Court. By Pierre Gilliard. \$6.00; Crome Yellow. By Aldous Huxley. \$2.00; Doors of the Night. By Frank L. Packard. \$1.75; Poems and Portraits. By Don Marquis. \$1.50.
Dorrance & Co., Inc., Philadelphia:
My Life of Song. By Madame Tetzracci. \$4.00.
Doubleday, Page & Co., Garden City:
Watched by Wild Animals. By Enos A. Mills. \$2.50; Lucretia Lombard. By Kathleen Norris. \$1.75.
E. P. Dutton & Co., New York:
Lenin. By M. A. Landau-Aldanov. \$3.00.
Houghton Mifflin Co., Boston:
The Fall of Mary Stuart. By Frank A. Mumby. \$5.00; After the War, 1920-1922. By Colonel Repington. \$5.00.
Imprimerie du Patronage Saint-Pierre, Nice:
L'Evangile Selon Saint Jean Analyse Taduit Sur Le Texte Grec. 1 fr.; L'Evangile Selon Saint Marc. 1 fr.; L'Evangile Selon Saint Mathieu. 1 fr. 50; L'Evangile Selon Luc. 1 fr. 50. Par Gabriel Houde.
P. J. Kennedy & Sons, New York:
God's Wonder Book. By Marie St. S. Ellerker. \$1.50; On My Keeping and in Theirs. By Louis J. Walsh. 75 cents; Liturgical Prayer, Its History and Spirit. By Rt. Rev. Fernand Cabrol, O.S.B. \$4.50.
J. M. Klugh, Chicago:
The Etymologic Cipher Alphabet of One Hundred and Twenty Letters with a New Arithmetic System. By John M. Klugh.
Alfred A. Knopf, New York:
The American Credo. By George Jean Nathan and H. L. Mencken. \$2.00; Wanderers. By Knut Hamsun. \$2.50; Number 87. By Harrington Hext. \$1.50; Studies in the Theory of Human Society. By Franklyn H. Giddings; The Psychic Health of Jesus. By Walter E. Bundy. \$3.00.
Little, Brown & Co., Boston:
Silver Cross. By Mary Johnston. \$2.00.
The Macmillan Co., New York:
A Faith That Enquires, the Gifford Lectures for the Years 1920 and 1921. By Sir Henry Jones. \$2.00; The Glands Regulating Personality. By Louis Berman, M.D.; International Relations. By James Bryce. \$2.50; Russia's Foreign Relations During the Last Half Century. By Baron Sergius A. Korff. \$2.25; The History and Nature of International Relations. Edited by Edmund A. Walsh. The Book of Job. By Moses Buttenwieser. \$4.00; Songs and More Songs of the Glens of Antrim. By Moira O'Neill; Creative Unity. By Sir Rabindranath Tagore. \$1.75; America Faces the Future. By Durant Drake.
Marshall Jones Co., Boston:
Towards the Great Peace. By Ralph Adams Cram. \$2.50.
Matre & Co., Chicago:
The Life of Patrick Augustine Feehan, Bishop of Nashville, First Archbishop of Chicago, 1829-1902. By Rev. Cornelius J. Kirkfleet. With Introduction by Rt. Rev. Peter James Muldoon, D.D.
Oxford University Press, New York:
The Legacy of Greece. Edited by R. W. Livingstone.
G. P. Putnam's Sons, New York:
The Illusion. By Raymond Escholier. \$1.75; If. By Lord Dunsany. \$2.00; The Image and Other Plays. By Lady Gregory. \$1.75; Painted Windows. By a Gentleman with a Duster. \$2.50; Wall Shadows. By Frank Tannenbaum. \$2.00.
The Ronald Press, New York:
History of the Southern Pacific. By Stuart Daggett. \$5.00.
Seaver-Howland Press, Boston:
Success in a Nutshell. By Dr. Henry H. Senders.
Charles Scribner's Sons, New York:
The Crisis of the Churches. By Leighton Parks.
Thomas Seltzer, New York:
The Lost Girl. By D. H. Lawrence. Romain Rolland, the Man and His Work. By Stefan Zweig. \$4.00.
The Stratford Co., Boston:
A Cruise to the Orient, the World's Greatest Centers of Interest. By Rev. Andrew W. Archibald, D.D.
Yale University Press, New Haven:
Liberty Under Law. By William Howard Taft.

SOCIOLOGY

Collegians and Cooperation

"FULLY convinced that the cooperative movement is a practical ideal of the highest social and economic significance, and that as such it deserves the enthusiastic support of all collegians," a group of students in Marquette University, Milwaukee, has organized the first chapter of the Intercollegiate Cooperative Society. They have issued a statement setting forth the purposes of the society and inviting students in all American and Canadian universities to form chapters, so that there may result an organization as broad in membership-scope as the two countries and collegiate in character, devoted to the progress of what the statement declares is "the most important element in the solution of our vexing social problems."

The organization of the Intercollegiate Cooperative chapter in Marquette University had its inception in the following resolution,

adopted at the second annual convention of the Cooperative League of America in Cincinnati in November, 1920:

Whereas, It is of great importance to the cooperative movement that students in our colleges and universities become acquainted with its history, principles and methods, and that they identify themselves with the movement, therefore be it

Resolved, That the Second Annual Convention of the Cooperative League of America favor the organization of an Intercollegiate Cooperative Society.

The Rev. Joseph Reiner, S. J., then regent of the School of Commerce and Sociology of St. Xavier's College, Cincinnati, proposed this resolution and was appointed chairman of the committee charged with carrying it into effect. The Rev. R. A. McGowan, assistant director of the Social Action Department of the National Catholic Welfare Council, is a member of the committee. When in the fall of 1921, Father Reiner became a member of the faculty of Marquette University, he took the first steps toward organization, by inviting interested students to a meeting at which he explained the principles of cooperation and its growing importance as a factor in present-day economic and social conditions. Formation of the chapter followed, and having acquainted themselves to some extent with the philosophy, purposes and immense practical potentialities of cooperation, the members became enthusiastically eager to enlist fellow-students in all American and Canadian universities and colleges in their crusade. Nor is their interest bounded by the vast extent of their own country and the Dominion. They hope that within a short time college men in the Latin-American lands will be leagued with their northern brothers in promoting the cooperative movement, and that eventually there will be an International Intercollegiate Cooperative Society, a mighty force not only for the advancement of cooperation, but by reason of the good-will which the genius of cooperation instils and propagates, a potent agency for international friendship and world-wide peace.

APPEAL TO IDEALISM

IN their statement to fellow-students, the Marquette pioneers declare that "Cooperation appeals to the idealism as well as to the practical sense of the leaders of thought and action." Honestly believing this, they hold that the cooperative movement deserves and desires the devoted support of collegians. It deserves the help of students because college men and women are debtors to society for the advantages of a higher education and owe it to their fellow-men to assist in any movement for the common good. Cooperation is most decidedly such a movement.

Back of every movement that has become potent in world affairs there has been the initiating, often humble and long disregarded, but ultimately fruitful propaganda of "leaders of thought and action." Students are, or at least ought to be, leaders of thought and action. If they are not hopelessly thoughtless, irretrievably materialistic, the high idealism of cooperation, its helpfulness to the common people, its fostering of social amity, its exaltation of man above money, will inevitably appeal to the students' young idealism. Every movement needs this idealism no less than it needs the wise guidance of older but less ardent men. And because it is not only an ideal, but a practicable one, fraught with almost limitless possibilities, cooperation must appeal to the student who wishes his dreams to come true.

Frederic Ozanam and his fellow-students started the movement which resulted in the St. Vincent de Paul Society's world-wide ministrations to the poor of Christ. Garcia Moreno, the student, planned the campaigns which later liberated his country from tyranny and led to the triumph of the Catholic forces. Graduates and undergraduates crimsoned the green with their heroic blood on that unforgettable Easter Sunday in Dublin. In almost every battle for better things, for the relief of poverty, for justice, for liberty, students have taken part. Not always were they in the

right, perhaps, but always there was enthusiasm for an ideal, unselfish devotion to a cause, mistakenly conceived though it may have been in some instances. Cooperation is a cause which deserves the student's allegiance because it is an ideal concerning the economic and social value of which there can be no doubt. It is a movement which "both rests upon and promotes the finest instincts in man: mutual helpfulness, love of independence, sense of justice and equity," says the Marquette chapter's statement. "Its ultimate goal is to create a social order in which production will be for use and not for profit, to abolish exploitation, to curb selfishness and individualism."

NEED OF EARLY STUDY

THE Marquette cooperators hope that their invitation will find a hearty response in Catholic no less than in non-Catholic institutions of learning. There is much in the cooperative movement of special appeal to the Catholic student. It was the corner-stone of the social-reform program drafted by the great Bishop von Ketteler, whom the illustrious Pope Leo XIII called his forerunner and teacher. Catholic priests and laymen have through the years been active in its promotion. In their Reconstruction Program, the American Bishops recommend it as a means toward alleviating unjust and undesirable conditions. Father Husslein has repeatedly pointed out in AMERICA the desirability of utilizing it as a social and economic agency. The Milwaukee district branch of the Central Society, at its recent convention in Milwaukee, appointed a committee to study cooperation and report to the Society how best to make its benefits available to the membership. Cooperation has also been recommended by the national Central Society.

Now, if Catholic students are to discharge their social obligations, one avenue open to them is to lead in such a movement as this. But they will not be equipped for leadership in cooperation unless they have studied it and have taken an active interest in it during their undergraduate years. If acquaintance with its philosophy and with its practical methods is deferred until after graduation, there is danger that the student will, unwittingly, perhaps, be sucked into the swirl of capitalism, adopt the principles and ideals of the capitalistic system, and so be hopelessly out of sympathy with the movement. Or the bustle and distractions of the workaday world will preclude effective interest. With rare exceptions, if any, it will be found that the graduate who throws himself heart and soul into a cause is fired with an ideal while still in college. Engendered in the young student and fostered during the formative period of his college life, this ardor goes with him through later life.

It is not surprising that erroneous and dangerous movements should succeed, amid the intellectual and moral chaos of the day, in winning the whole-hearted though misguided allegiance of more than one student. If he thinks at all, if he cares about the realities of life and not solely about its foolish froth, the student must take an interest in the vital problems of the day, and he will naturally join one or another movement offering a panacea for the ills of the world. Some of these movements may be dangerous to the Faith of the Catholic collegian. To join in no movement, leaves him without an avenue for the expression of a laudable desire to take part in the world's work. Therefore, the Catholic student who is alive to his social responsibilities, who wishes to make his educational advantages serve others and not himself only, should see in cooperation an ideal crusade in which he can enlist with the secure conviction that he is forwarding a movement at once in harmony with the spirit and the doctrine of his Church and of immense benefit to his fellow-men, particularly to his less-fortunately situated neighbors. He will be the readier to serve if he realizes that it is not fair to let the worker continue to bear unassisted the burden of social betterment. If it be tactfully offered, the worker will accept with gratitude the assist-

ance of the undergraduate or graduate who is sincerely interested in this kind of work.

Catholics have more than once kept aloof from a movement and later found themselves compelled to combat it or call into being a belated movement of the same kind to secure its advantages without its disadvantages or objectionable features. In Europe cooperation had Catholic support in generous measure. In Europe it is firmly established, well advanced. In America it is still in the formative stage. If they will, Catholic students can have a full share in shaping the future in accordance with the splendid ideals of genuine cooperation.

ALBERT P. SHIMBERG.

EDUCATION

Mental Tests and Liberal Education

THE current ideas in many quarters about mental tests are almost as naïve and as uninformed about the laws of thought as Topsy was about the processes of life. Topsy "had no father or mother; she just grew." Thoughts in like manner are supposed to be not conceived; they just grow. Mental tests are in reality nothing else but examinations in the school of life. The mind must work on truth, and, as the truth is not inborn, it is acquired from the environment. The tester comes in and finds that a certain operation, like telling time, is mastered perfectly in a certain region at a certain age. He asks another child to tell time. If the child does so at earlier than the average age, it has a high intellectual quotient, which quotient is the ratio between the child's age and the average age of the expert time-tellers. If the child is not able to tell time until several years after the average, his intellectual quotient or ratio is less than unity or the average. He may even be classed as a moron, which is a polite Greek term for a blockhead.

Recognize tests for what they really are, and you will admit their good points without elevating them into fads, or fondly deeming them equal to the solution of all difficulties. An analysis of the tests will show just what they are and will show their connection with a liberal education, a connection rather surprising perhaps for one to assert.

Mental tests are examinations of general intelligence. It is gratifying to true educators, although it must be not a little disheartening to the opponents of formal discipline, to find mental tests not only asserting the existence of general intelligence, but actually attempting to measure it in terms of the average. Liberal education has always held that as the body has an excellent general condition, called health, and the will an excellent general condition, called virtue or character, so the mind has an excellent general condition, which has been called culture. Now this culture finds its counterpart for early life in the "intellectual quotient" or "general intelligence" measured by mental tests. Newman's "Idea of a University" is the best exposition in English of the philosophy of a liberal education. As the Jesuit "Plan of Studies" (*"Ratio Studiorum"*) generalized the traditional education of Europe at the end of the sixteenth century, so Newman generalized the theory of the same education at the beginning of the nineteenth century. Throughout his lectures, Newman continually asserts the parallel existing between physical, moral and mental well-being.

MENTAL TESTS AND OPERATION

Mental tests are chiefly tests of operation. Information is necessarily limited in the tests for children and in all tests the emphasis is purposely put upon operations rather than upon information. From the proper functioning of the mind we conclude to its general condition, as we conclude to good health and good character from healthy functioning of body and will. "*Operatio est perfectio esse,*" the scholastic axiom asserted; if a thing work well, it is

well. The philosophy of Newman and the practise of the Jesuit "*Ratio Studiorum*" are at one here with mental tests. The Jesuit "Plan" makes perfect expression of the mind operating through language, the end of every class, culminating in the eloquent expression of rhetoric as the highest point of the lower schools. Newman describes the same ideal, which might be applied in detail to the Jesuit system:

To open the mind, to correct it, to refine it, to enable it to know and to digest, master, rule and use its knowledge, to give it power over its own faculties, application, flexibility, method, critical exactness, sagacity, resource, address, eloquent expression, is an object as intelligible (for here we are inquiring, not what the object of a liberal education is worth, nor what use the Church makes of it, but what it is in itself), I say, an object as intelligible as the cultivation of virtue, while, at the same time, it is absolutely distinct from it. (p. 122.)

Mental tests are not information tests. The mental tests boast that they make all schooling in them impossible. They exclude, as far as they can, mere information, and where information is included, the tests demand not its possession and simple reproduction, but its proper use. Erudition has been so completely subordinated in the "*Ratio Studiorum*" to the mastery of expression that it has been made a matter of reproach against the Jesuit "Plan," and even its defenders, prejudiced by the scientific obsession of recent times, have been unduly apologetic, forgetting, what the mental tests clearly demonstrate, that one learns to do by doing; that a minimum of theory with a maximum of practise, as Professor Gildersleeve put it, is the ideal for beginners.

A great memory [declares Newman], does not make a philosopher any more than a dictionary can be called a grammar. There are men who embrace in their minds a vast multitude of ideas, but with little sensibility of their relations towards each other. . . . If they are nothing more than well-read men, or men of information, they have not what specifically deserves the name of culture of mind, or fulfils the type of liberal education. (p. 135.)

Mental tests attempt to measure one's powers. They search into one's art, rather than into one's science. This is putting in another way what has just been said. Art is taken here in its wide sense, as an operative habit, the power of doing acquired by constant repetition of acts. Perhaps these tests may have the effect of starting a reaction against the domination of science in modern schools. The education of acts has been largely replaced by the education of facts. It was not so in the liberal education of the "*Ratio Studiorum*" and other systems, where the powers of the mind were exercised in constant drill until they had acquired the habit of functioning properly. In the case of mental tests, life and to some extent school, give the drill and make the mind work so well that one or two specimens of the mind's operations are taken as evidences of the habit or art. The only rational justification for considering a test the measure of intelligence is the possession of an art or habit in the mind, which enables one to argue to such a power from its operation and to assert the persistence of that power. Liberal education has justified itself on the same basis. It has taught speaking by speaking, and writing by writing, and arts by arts.

The classics [declares Newman], and the subjects of thought and the studies to which they give rise, or, to use the term most to our present purpose, the arts, have ever, on the whole, been instruments of education which the civilized *orbis terrarum* has adopted. (p. 256.)

MENTAL AND LANGUAGE TESTS

Mental tests are language tests. It might be argued that they are exclusively and wholly language tests. The only way in which mental operations can be measured by another is through the medium of language; the only way any mind can express itself is by language. Gesture, pantomime, symbols, pictures, are a kind of language. The examiner must always use language in order to convey his thought to another, and even in the strictest sci-

tific and technical language it is difficult to exclude the personal equation because terms are colored by experience and are always changing. As mental tests are an examination in the schooling of life and of environment, language entered into the acquisition of even the simplest ideas; with language it was that the mind operated, by language the test is administered, through language the candidate expresses himself. The tests have devised many brief forms of expression, a kind of shorthand, but underlining a word or making a cross are terms which have a definite and explained meaning and are just as much a language as if that entire meaning were written or spoken instead of being expressed in a conventional sign invented for the examination.

Now it is remarkable, though quite natural, that liberal education and traditional education should be so fully justified in its practises and theory by this latest triumph of scientific pedagogy. By actual tests, Professor Starch ("Educational Psychology"), found that there was so high a percentage of correlation between the vocabulary test and other tests that he looks forward to the time when a simple language test like that of vocabulary will furnish an adequate index to the mind's operations.

All this is most interesting when it is remembered that the "Ratio Studiorum" and other traditional systems have been condemned as too humanistic, as being a study of mere words. It was left to science, to philology, to resolve language into a study of words. Humanism never took words away from the human soul, never robbed them of life and feeling. In traditional education language gave the name to the classes, language predominated in the class work, expression in language was and is the guarantee of an educated, that is, properly working mind.

The simple question to be considered [writes Newman], is how best to strengthen, refine and enrich the intellectual powers. The perusal of the poets, historians and philosophers of Greece and Rome will accomplish this as long experience has shown; but that the study of the experimental sciences will do the like is proved as yet by no experience whatever. (p. 263.)

F. P. D.

NOTE AND COMMENT

"Why Not Accept Rome?"

COMPREHENSIVENESS, more potent than a Bishop to solve difficulties, is the distinguishing note of the Anglican Church. As a rule, the Pope only stands in the way of this Church which accepts Confession here and rejects it there, believes in Transubstantiation here and rejects it there, and so on through all the doctrines taught by Christ. Pope-baiting, then, has been the favorite Anglican and Protestant Episcopal sport from the time of bluff and amorous Harry to that of the *Living Church* of Milwaukee. In the issue for March 11, this paper has a rare and amusing example of the game. In an article which more than once confounds the Anglican Church with the Protestant Episcopal Church, the author wiggles through a maze of wonderfully fashioned theology which actually finds that transubstantiation destroys one of the two essential parts of a sacrament, to this rare gem: "For centuries the Roman unwritten law has required that the Pope be an Italian. For centuries a majority of the cardinals have been of that nationality." How exquisite! Apart from a *non-secundum* there is an interesting comparison suggested: "For centuries the unwritten law (*sic*) has required (*sic*) that the Pope be an Italian." For centuries the *written* law has required the head of the Anglican Church to be a layman, and if the new coronation oath means anything, he may now be a non-Conformist. But apparently the latter amazing fact has as little meaning for an Anglican as the former. And naturally so, for by this time Anglicans have become accustomed to the spectacle of a "Campbellite layman who frequently attends services at the Baptist church," choosing their Bishops for them. In view of this a Free Methodist or a Primitive Baptist might

make a suitable head of the Anglican Church after all. There is this difficulty, however, he could scarcely be comprehensive enough to suit the ordinary Anglican.

Strange Story of Slav Cardinal

DURING the past weeks, the papers have been serving up a scandalous and sensational story relating to the Slav Cardinal Skrbensky, who is said to have mysteriously disappeared after a riotous life and to have lately been found by his persistent creditors, whom he had sought to escape. Clippings containing the strange tale are being sent us by our readers. Similar stories had previously gone the round of the British and evidently of the Paris press. The following are the facts briefly given by the Catholic News Service of London, under the heading, "Strange Story of Slav Cardinal":

PRAQUE:—During the past few days a strange story has been circulated in the press of Europe, according to which Cardinal Skrbensky, until recently Archbishop of Olmütz, has mysteriously disappeared.

Last year, the Cardinal resigned his archbishopric, and the Pope appointed a Slovak, Mgr. Stojan, as Archbishop of Olmütz in his place. Since then, Cardinal Skrbensky has been living in retirement, but a few days ago he was reported to have left Prague for Switzerland and then to have disappeared.

As a matter of fact, for some time before his resignation, the Cardinal had been unwell; he had suffered from an accident and found it impossible to get about his diocese. The Cardinal is now resting, and the fact that he wished to keep his present whereabouts private has given rise to all kinds of sensational reports about his disappearance. For the same reason of ill health, Cardinal Skrbensky was not present at the recent Conclave.

It should be remembered that similar leprous scandals were spread about the great and venerable Archbishop of Prague whose life has been a shining light of zeal and holiness.

Catholic Convert League

THE very efficient National Catholic Convert League, New York Branch, now in its twenty-second year, is still actively engaged in its splendid work of promoting the Faith and strengthening Catholic thought and customs amongst all who come in its way. Under the presidency of Stuart Pullman West, 1049 Park Avenue, New York, and the chaplaincy of the distinguished writer and lecturer, Rev. Henry O'Keefe, C.S.P., 1,000 people, many of them converts, are gathered together for this laudable purpose. Numerous lectures by eminent men, such as, for instance, Sir Bertram Windle and others of like fame aim at accomplishing the object of the League in a way acceptable to thoughtful people. On April 10, at the Hotel Plaza, New York, the Rev. Richard Downey, D.D., of St. Mary of the Angels, Bayswater, England, will lecture on the "Catholic View of the Reunion of Christendom." Dr. Downey is at present director of studies in the Catholic Truth Society, England, and for years has been active in the Chapel Motor Car service of Britain. On this account he is conversant with the various religious points of view prevalent in England, and both by scholarship and practise is well able to state the Catholic and Protestant positions on the important problem he is to discuss.

Pius XI and American Charity

HE is the most American Pope we have ever had," said Archbishop Keane, of Dubuque, after an hour's private conference with Pius XI. This is no exaggeration. The Holy Father's admiration of America is equally outspoken and sincere. The following is the account Cardinal Schulte, of Cologne, gives in the *Deutsche Zukunft* of his own conference with the Pope as their

conversation turned upon the need of the German children. The new Pontiff showed himself fully acquainted with these pitiful conditions, and Cardinal Schulte then adds:

With touching words he recalled the unrivaled charity of the American Catholics which manifested itself in unexampled splendor during the time of Middle Europe's direst need. When I gave him a few more signal illustrations of American benevolence, he assured me that his heart would even more than hitherto go out in gratitude to the noble benefactors in the New World.

It now rests with American Catholics to show themselves worthy in every way of the high estimate conceived of them by the Father of Christendom.

A Practical Work for the Negro

THE Irish Province of the Society for African Missions has begun its work for our Negro population. They have been welcomed by Bishop Althoff and his clergy and have established their St. Augustine's Colored Mission in East St. Louis, Ill. There is reason in Ireland's past why her sons should wish to devote themselves to the conversion of the colored race. "God knows I speak for the saddest nation the sun ever sees," said Daniel O'Connell in his day, "but may my right hand forget its cunning, and my tongue cleave to the roof of my mouth, if to serve Ireland, even Ireland, I forget the Negro one single hour." Limited means restrict the missionaries for the present to their single locality and their single establishment, St. Augustine's Catholic Church for colored people in East St. Louis, Ill. But the work of conversion beginning there is to enlarge and spread, they hope, as their resources grow. Just now they have issued as their organ the first numbers of the *Colored Claim*, a bright, cheery monthly of but a few pages, yet which should win its way into Catholic homes and Catholic schools. From it we learn that the priests of the Society for African Missions, who are ordained solely to minister to the spiritual needs of the Negro race, number 250 in Equatorial West Africa, with 300 Sisters aiding them in this malaria-infested region. Of the Negro in the United States the *Colored Claim* says:

Of our 12,000,000 Negro fellow-citizens scarcely 250,000 profess Catholicism. Five million have no Christian affiliation whatsoever. There are only three or four Negro priests in the United States whereas there are over one hundred in Africa. What's wrong? And yet the Negro can be a good Catholic.

Those interested in aiding this work, or who would send their dollar for a subscription, can address their communications to the Very Rev. P. Harrington, S. M. A., 1400 East Broadway, East St. Louis, Ill.

Federation of College Catholic Clubs

A CIRCULAR has recently been sent out by the Federation of College Catholic Clubs to explain the nature of this organization. Careful investigations have made plain the fact that about 40,000 Catholic students are to be found today in our non-Catholic higher institutions of learning throughout the United States. This is equivalent to twice the number registered in our corresponding Catholic institutions. Such pupils, as the circular candidly states, are suffering under serious disadvantage and are often in very grave peril of losing their Faith. In countless instances, as we but too well know, they have finally drifted away from all religious practises and ended in a hopeless infidelity. To bring this about was often the set purpose of atheistic professors, or else it may have followed as merely the natural result of the rationalistic distortion of science and of life so common in

the non-Catholic classroom. Of the Catholic students in non-Catholic schools of higher learning, the chaplain of the Catholic Federation informs us:

Many never received a parish-school education or much instruction in religion, some drifted from the Sacraments in public high schools, quite a number say they never heard a sermon, never were present at a Benediction of the Blessed Sacrament, never attended a High Mass. Some are the product of bad mixed marriages, and of these some were merely baptized, and others not even that. Many stay in college solely through the kindness shown and employment secured for them by powerful non-Catholic college organizations, and thus in consequence sell their birthright and speak disparagingly in public of what they call "the shortsightedness of Catholicism." Recently a trip through seven States, visiting eleven student non-Catholic centers, saddened my heart at the absolute neglect in some instances of hundreds of students.

Nothing, of course, can replace a Catholic education at a Catholic school. But the dreadful problem here stated remains with us. The Federation of College Catholic Clubs seeks to meet this situation by Catholic clubs organized primarily for religious purposes and open to all Catholic students at the non-Catholic institutions of higher learning. Their aim is to "save the weak in faith as well as the strong," by helping the Church through organization

to carry out the Encyclical of Pius X *Acerbo Nimis*, of 1906, on "The Teaching of Christian Doctrine to Students in Non-Catholic Institutions," to surround these students with Catholic environments, to provide Catholic help for them in their various difficulties wherein non-Catholic aid has been so often given especially by the powerful Y. M. C. A., so that the Catholic student surrenders his Faith for the kindnesses offered him.

The Federation has at present forty clubs in the Eastern schools. It is about to federate twelve more and to organize fifteen others. Last year it began federation and organization in the Middle and Far West. Each club is required to have the sanction of the Bishop of the locality. Communications can be addressed to the chaplain: Rev. John W. Keogh, 3743 Spruce Street, Philadelphia, Pa.

The Trouble with Agriculture

THE following table, taken from the Dearborn *Independent*, was drawn up by "a Nebraska farmer of a statistical turn of mind." It tells briefly and in plain figures the story of the farmer's plight. He here shows, in terms of corn, the amount of taxes his farm has paid for the last ten years, taking for a basis the market price quoted by the Department of Agriculture for December 1 of each year.

Year	State Taxes	Price Corn	Bushels Corn
1912	\$ 8.11	\$.37	22
1913	12.16	.65	19
1914	12.16	.53	23
1915	10.60	.47	23
1916	14.14	.78	18
1917	19.67	1.20	16
1918	17.81	1.28	14
1919	30.55	1.23	25
1920	26.82	.41	65
1921	42.90	.30	143

A glance will inform us that to meet his taxes in 1921 the farmer was obliged to produce for this sole purpose more than seven times the amount of corn that had sufficed in 1913, and more than ten times the amount that had sufficed in 1918. Or again, that it took more corn to pay the taxes in 1921 than in all the five preceding years. Such are the arguments that teach the farmer to organize.